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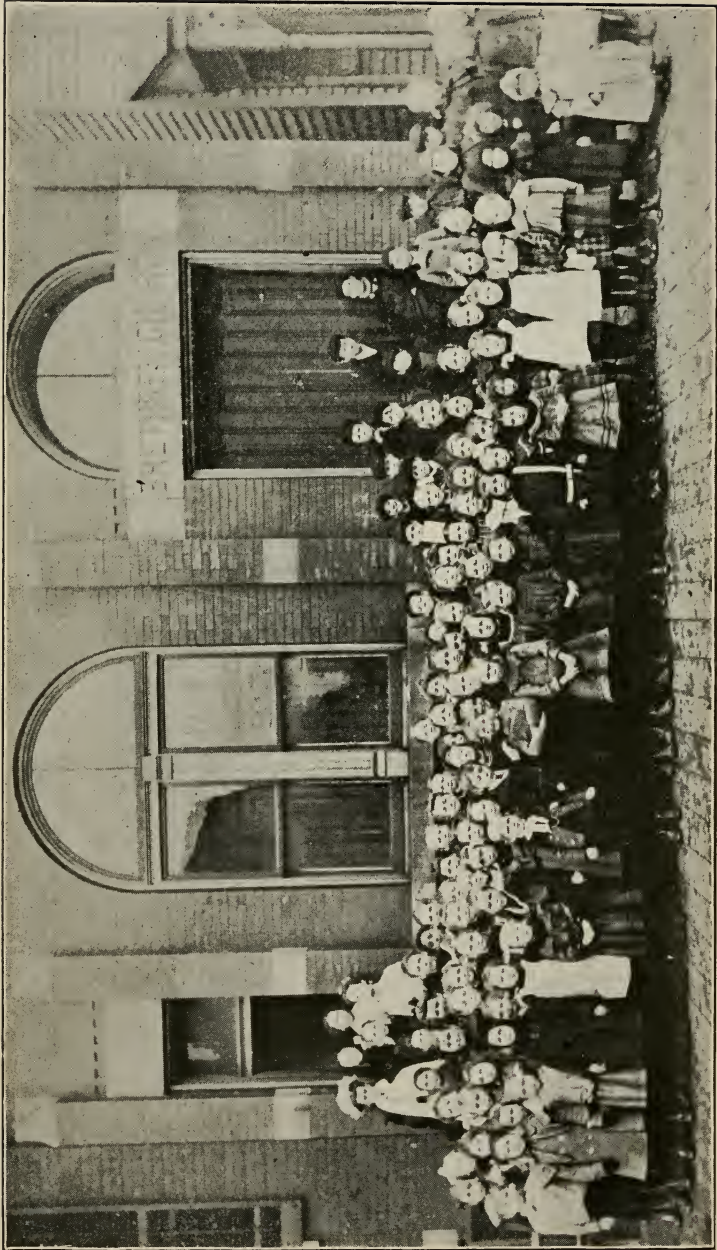
★ Publishers' Weekly

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(Miller)







ONE HUNDRED AND ONE OF CHICAGO'S BOYS AND GIRLS.

THE  
CHICAGO  
SUNDAY SCHOOL EXTENSION

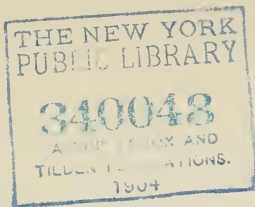
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## INTRODUCTION.

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THE great problem before the church is the evangelization of the world. And in order to reach a right solution of it the method of procedure must be carefully and prayerfully considered. How shall the church work, and where shall she begin? Those who live in the country think that the place to begin, and for those in the cities it is where they are. One fact is clear: The urban population is very great and the percentage is constantly increasing. This makes it evident that the cities must not be neglected; for if they are not Christian the country cannot be.

This belief has led our workers in Chicago to devise plans for winning souls from sin to righteousness. And they have begun at the right place—with the children, the boys and girls who in a short time will be the men and women of the city. Seeing on every hand the influences that drag down to ruin, they have sought to set in motion an influence which will lead up, build up, save. Being interested themselves, they have succeeded in interesting a large number of boys and girls throughout the country in the work. Contributions have been sent in, and new Sunday schools

have been started. Only a beginning has been made; yet if the leaders in it accomplish the task which they have set themselves, a great host of boys and girls will be drawn from the vice of the streets to the house of God, there to be taught the truths which will make them wise unto salvation. It means much to the church, everything to these boys and girls; for the church will need them as workers, and they need a knowledge of the truth. They must not be left exposed to all the temptations which assail them on every hand. Stop on some corner and watch them, and then think what your feelings would be if your boy and girl were among them and the Christian people put forth no greater effort to save them from that which must bring death to both body and soul.

It is in the interest of this cause that this little volume has been prepared. The cause is a worthy one, and it is to be hoped that it will meet with a continued and generous support from the young workers throughout the land, but that the support of it and the prayers for it will not be confined to the children.

GRANT MAHAN.

## DEDICATION.

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*In the Name of Him who gave to the world,*

*The most precious Babe,*

*The most perfect Boy,*

*The most obedient Son,*

*The Supremest Human Being who ever appeared  
on earth;*

*The grandest and most beautiful life ever lived  
among men.*

*We dedicate this little Volume to the Sunday School  
Boys and Girls.*



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# CHICAGO SUNDAY SCHOOL EXTENSION.

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## CHAPTER ONE.

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### CHICAGO AND HER BOYS AND GIRLS.

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**Chicago.** A city of Cook county, Illinois, situated on Lake Michigan, in latitude 41 degrees 50 minutes, longitude 87 degrees 37 minutes W. It is the largest city in the State and the second city in the United States. Its chief quarters are the North, South, and West Sides. The City of Chicago has a vast commerce by many railroads and by the lake, and exports wheat, meats, manufactured goods, etc. It has manufactures of lumber, iron, steel, furniture, clothing, tobacco, liquors, agricultural implements, leather, etc. Among its largest industries are beef-packing and pork-packing. It is the seat of the Chicago University, and of several theological seminaries and other institutions, and has important libraries and art collections. The site was visited by Marquette in 1673. Fort Dearborn was built in 1804, evacuated in 1812, and rebuilt in 1816. Chicago was incorporated as a city

in 1837, and elected as the first mayor William B. Ogden, who died in 1877, and Carter H. Harrison as the last and present mayor. Twenty-one hundred acres were burned with a loss of about one hundred and ninety million dollars in the great fire of October 8-10, 1871. Twelve thousand buildings were burned, and nearly five hundred lives were lost. Since 1890, when the population was eleven hundred thousand, the population has more than doubled and is now estimated to be nearly twenty-three hundred thousand. This vast horde of people make up the three hundred and fifty-nine thousand nine hundred and sixty families of Chicago, living in one hundred and ninety-three thousand eight hundred and ninety-five dwellings, and these houses cover an area of one hundred and eighty square miles of city, or one hundred and eighty sections of land, of six hundred and forty acres each, of four farms to each section, of one hundred and sixty acres to the farm. Place these one hundred and eighty sections of city side by side, and there will be a city one hundred and eighty miles long and a mile wide, and it would take a railroad train, running at the rate of a mile a minute, three hours to run from one end of the city to the other. Again, if it were possible to



plant these one hundred and eighty sections of city, or one hundred and fifteen thousand two hundred acres of land, to corn, and raise about fifty bushels to the acre, there would be the grand total of five million seven hundred and sixty thousand bushels. Lay out this vast cornfield into a strip of land wide enough for one row of corn, about four feet wide, and you would have a corn row two hundred and thirty-seven thousand six hundred miles long,—long enough to reach around the earth nine and a half times.

Start a twelve-year-old boy at one end of this row of corn to plow with a team of horses walking about sixteen miles a day, and by the time he reached the other end of his corn row he would be sixty years old, for it would take fourteen thousand eight hundred and fifty days to plow it once; and, allowing three hundred working days to the year, this would mean about forty-eight years, and this added to his twelve years when he started would make him sixty years old. If he should want to plow his corn twice, it would take him as long to plow back as it took him to go out, and then he would be one hundred and eight years old,—just a little too old to enjoy the two million eight hundred and eighty thousand dollars that

his corn crop would sell for at fifty cents per bushel.

The corn that might be raised on this big field would weigh three hundred and forty-five million six hundred thousand pounds, or one hundred and seventy-two thousand eight hundred tons, and would require a corncrib six feet wide and ten feet high and about two and a quarter miles long to hold the corn. And it would take a train of cars more than six miles long to carry all the corn that could be raised on the ground where the city of Chicago stands. The city has four thousand one hundred and sixty miles of streets. Placed end to end they would almost reach from San Francisco, California, to Yokohama, Japan. In 1902 the city had five thousand one hundred and twenty-three fires, and the loss by fire was four million one hundred and eighteen thousand nine hundred and thirty-three dollars.

In this great city it takes thirty-six thousand two hundred and eighty-nine street lamps to light up the city by night, and last year these lights cost the city nine hundred and thirty-six thousand one hundred and seventy-nine dollars to keep them going.

Last year there was pumped into the city one

hundred and thirty billion eight hundred and ninety-two million two hundred and eighty-eight thousand and twenty gallons of water, which will make one hundred and fifty-six gallons for each man, woman and child of Chicago, for each day of the year; and the water supply cost three million two hundred and twenty-five thousand six hundred and sixty-one dollars. Chicago has one thousand eight hundred and seventy-two miles of water pipe. This would reach from Chicago to New York City, and back to Chicago again. In addition to this there are lake and land tunnels twenty-eight miles long. These are about six feet in diameter, and they bring the water in from the lake. These tunnels are deep under the ground, and are dug out under the lake as far as five miles. They are carefully cased with brick laid in cement. The tunnels terminate in what is called a "crib," where the fresh water is allowed to flow into the tunnels from the lake, and through them into the city where there are pumping stations. The water is pumped up from the tunnels and forced through these eighteen hundred miles of water pipes, and kept at pressure of about forty pounds to the square inch. From the fact that it takes one hundred and fifty-six gallons of water each day for each citizen of Chi-

chicago,—also six thousand seven hundred and forty saloons (making a solid line of saloons, if placed side by side, thirty-five miles long; each one of these saloons pays five hundred dollars license per year, which amount aggregates three million three hundred and seventy thousand dollars), with thousands of soda water fountains,—it would seem that an unquenchable thirst is one of the chief characteristics of Chicago people. It is said that about one hundred and thirteen thousand dollars is paid into the saloons daily, and they are open for business seven days in the week, and from five A. M. until one A. M., or twenty hours out of the twenty-four.

It is a saying frequently heard that there is as much drunkenness where the sale of liquor is not licensed as there is where it is sold under the sanction of the law. This statement I believe to be absolutely false. Last year there were arrested in Chicago, for drunkenness alone, thirty-two thousand four hundred and eighty-two persons; and there is but little doubt that this appalling number of drunkards represents but a small portion of people in that condition who have escaped arrest. And yet men will go on advocating the legalization of the sale of the damning stuff, which is one of Sa-

tan's "strong delusions" in destroying souls. From the best statistics it is learned that not less than eighty thousand people fill drunkards' graves every year. It is one of the common sights, of everyday occurrence in Chicago, as well, perhaps, as it is in every large city, to see little tots of boys and girls sent to the saloon for pails of beer for their parents and others. Frequently I have seen boys, with a pole six or eight feet long run through the handle of as many as ten or twelve small pails, going to the saloon and having them all filled and carrying them back to the men who sent them after the liquor.

Again, referring to drunkenness, in sixty-eight large cities of the United States there were arrested last year for drunkenness three hundred and four thousand one hundred and sixteen persons. Fifty of these sixty-eight cities paid for license to sell liquor last year twenty-three million two hundred and four thousand dollars. These figures in a measure show what men are willing to do for the sake of being Satan's aids in sending men to perdition, destroying homes, breaking wives' and mothers' hearts, sending children—homeless and worse than fatherless—on the streets to beg, to live a life in squalor, to grow up in sin and crime, and eventu-

ally to fill our reformatories, our schools of correction, our prisons, and our insane asylums. And, worse still, these boys become voters, and have no small hand in the filling of offices with vicious, dishonest and disreputable characters. Such are the conditions of one phase of society in Chicago.

On the first page of this chapter Chicago was referred to as having a large commerce by railroad. There are now twenty main trunk lines entering the city, with fourteen hundred and fifty passenger trains arriving and departing every day, besides the hundreds of thousands of freight cars coming and going constantly, bringing in from the country all sorts of products, and carrying out everything that the people all over the country may want.

Then there is our great post office, handling, in one year, one billion three hundred and twenty-six million five hundred and twenty-six thousand six hundred and twenty-eight pieces of mail matter, and the receipts last year were nine million six hundred and eleven thousand five hundred and sixty-nine dollars. And there are thousands of clerks and letter carriers to handle this mammoth pile of mail matter. Besides the postal clerks and letter carriers, the city of Chicago employs fifteen

thousand two hundred and fifty-eight persons, at an annual outlay of sixteen million five hundred and five thousand nine hundred and forty dollars, making an average of about one thousand and seventy-five dollars for each individual employed by the city.

**Drainage Canal.** It may not be generally known, the wonderful work of changing the source of the Chicago River. Prior to the year 1900 the river, with all the sewerage emptied into it from the city, flowed into the lake, and after strong wind storms from the west this sewerage would find its way to the cribs, five miles out in the lake, and flow back to the city in our drinking water. To avoid this it was necessary to change the source of the river, and the Great Drainage Canal was the result. The third of September, 1892, the work was begun. The width of the canal is about one hundred and fifty feet at the bottom and about two hundred feet at the top, with a minimum depth of water of twenty-two feet and a current of a mile and a half per hour. The canal has a capacity of three hundred thousand cubic feet per minute. Its length is twenty-eight and one-half miles, and the amount of excavation was forty-two million three hundred and ninety-seven thousand nine hundred and four cubic



yards of earth and rock. This gigantic undertaking cost thirty-nine million eight hundred and thirty-one thousand five hundred and three dollars and seventy-seven cents, and took almost eight years to complete it. The water was turned into the canal Jan. 2, 1900. Before the completion of the canal the river had a slow current, was a stinking, filthy, muddy, disease-breeding stream, so thick with sewerage at times that it was almost too thick to flow at all; but now it is no uncommon thing to see the water in the river as clear and blue as the water in the lake. This is made possible by the one hundred and fifty-seven billion seven hundred and sixty-eight million cubic feet of clean water from the lake flowing through the river each year into the drainage canal and then using the Desplaines and Illinois rivers to the Mississippi.

So many are the great enterprises of Chicago to-day that one cannot possibly keep track of them all, and I must not dwell on this part of my subject longer, however interesting and instructive it may be, because the land on which the city is built, houses, streets, sewers, water tunnels and pipes, saloons and the drainage canal are not all there is of Chicago, nor of as much importance as the latter part of the title of this chapter,



### “The Boys and Girls.”

Dr. S. C. Mills says: “We all know that the relation between atmosphere and life is exceedingly intimate. It makes all the difference in the world whether the flower is planted in the tropics or among the ice floes; whether the tree stands in the sunshine, fanned by the pure, sweet breezes of some New England hillside, or amid the smoke and noxious gases of a western city. It makes all conceivable difference, morally, whether a boy is born in a neighborhood reeking with vice, poisoned by the saloon and gambling den, or in one permeated with the vigorous influences of noble homes.” Alas! how many boys and girls come into this world handicapped to begin with, not wanted as it were.

But we all rejoice to know that the interest in children is rapidly growing, and is on the increase more than ever before in the world's history. Never has there been a time when such school privileges were available to every boy and girl in our great, broad land as there are to-day.

In Chicago alone there are about two hundred and fifty public schools, besides nearly two hundred Catholic schools. This interest in child life is no new thing. Nineteen hundred years ago the Master said: “Suffer the children to come unto

me." Then we read this of one who lived in olden times: "And the child Samuel grew on, and was in favor both with the Lord, and also with men." And of the boy Jesus it is said: "And Jesus increased in wisdom, and in favor with God and man." So we see that these two sublime characters were not only in favor with God, but that men were interested in them also. It is said upon pretty good authority that on the occasion of a child being lost in one of the great eastern cities (New York, I think) the interest became so intense that two million more copies of the daily papers were sold because of the lost child than were sold because of the Spanish-American war which was going on at the same time. It is, of course, to be understood, for the same period of time that the child was lost.

When Charlie Ross was stolen, I remember how greatly everyone became interested, how prayers were offered that he might be found and returned to his broken-hearted father, and mother stricken in body and in reason. How the daily papers printed column after column of news concerning the little lost boy, and the interest and excitement was at fever heat because a child had been stolen and lost to his father and mother.

The time seems to be here when the authorities, philanthropists, and society in general realize that it is vastly more consistent and by far much easier to save a boy than it is to reform and convert a hardened criminal. Some one said: "Save a man and you save a unit; but save a boy and you not only save a soul, but you save a life." Because of this growing interest in child life, we have orphans' homes, half-orphans' homes, foundlings' homes, homes for feeble-minded children and for blind ones, for deformed and crippled children, and last and saddest, we are obliged to have reformatories and schools of correction for both boys and girls.

In the State reformatory at Pontiac, Illinois, there are ten hundred and thirty-four boys; sent there mostly for stealing. Chicago has in this same institution one hundred and forty-one boys. Then in the John Worthy School, a place of correction connected with the House of Correction, commonly known as the Bridewell, or the city prison, for persons who are sentenced for a less period than a year, there are four hundred and two boys. Then in the State Training School for Girls at Geneva, Illinois, Chicago has one hundred and forty-four girls, and in the House of the Good Shepherd in this city we have eighty-four girls. In these four

schools for correction and confinement, Chicago has almost eight hundred boys and girls. All of this number have been arrested on the streets of Chicago, and many of the number range in age from ten to fourteen years. The commonest crime for which these children are arrested is theft, and next is vagrancy. What an army they make. And these almost eight hundred are but a few of the number who constantly are being placed under arrest and sent to these places, to fill up the ranks of those who are paroled or whose terms have expired. One most gratifying feature of the detention of these boys and girls in the respective schools named is this: Mr. M. M. Mallery, Superintendent of the Pontiac Reformatory, says about eighty per cent of the boys placed there make good, law-abiding citizens after they are sent out. Of course they are sent to school, and taught all the common branches, as well as instructed in some trade, such as carpentering, bricklaying, moulding, printing, photography, also in military drill. Special attention is given to industrial training in twenty-six departments, so that every boy may be taught some occupation which may be of use to him when he returns again to the outside world.

Mrs. Ophelia L. Amigh, Superintendent of the

Geneva School for Girls, says: "My faith in the ultimate saving of eighty per cent of these young wards of the State to respectable citizenship does not waver as the time goes onward, but is strengthened as the sinews of the work in the shape of more money and new buildings have been added to our former facilities." So, again, we have the testimony of one who is eminently qualified to testify (Mrs. Amigh) that she is hopeful that fully eighty per cent may be saved of those placed in her charge. But how much better it would be if we could save these boys and girls from even this forced imprisonment and schooling.

Here I wish to quote at length from an address that Mr. M. M. Mallery delivered here in the city last November: "The establishment and maintenance of reformatories for the training and education of young persons sentenced by the courts under the penal statutes to serve a term of confinement, is a step in the direction of the application to civil government of the divine teachings of the Man of Galilee. The Master came into the world to seek and save that which was lost, and the trend of public opinion and of modern legislation, which is the result of public opinion, has set steadily in the direction of more humane and scientific

treatment of all classes of defectives, whether physical, mental or moral. There is more joy in heaven over one sinner that repenteth than over the ninety and nine just persons which need no repentance; and if the spirit of human society cannot attain to this divine standard it can at least stretch out a helping hand to the erring and unfortunate and devote some portion of civic energy to the reclaiming of those who, either through weakness or perversity, have gone astray. Reformatory legislation also recognizes the fact that the interests of society are best served by the transformation of the youthful offender into a useful citizen. The keynote is education of heart, brain, eye, and conscience."

In what this eminent reformer has said we heartily concur; but it seems to me that Christian people have a duty to these boys and girls even before the reform schools are obliged to take them under their care. In the frontispiece, Chicago's "One Hundred and One," all are children that are under the instruction and care of the "Chicago Mission," either in the industrial work or the Sunday school. And we shall labor assiduously, and pray very earnestly that not one of them shall ever find the way into one of these reformatory schools. We have now about four hundred boys and girls enrolled in

our Sunday schools and industrial work. Some may wonder where this army of delinquents comes from. As has been said, there are enough saloons in the city of Chicago to make a solid line thirty-five miles long, and there are only enough churches to make a line about six miles long, in number between six and seven hundred. The influence of the saloon is always downward. About ninety per cent of vagrancy, vagabondism and outcasts may trace their deplorable condition directly or indirectly to the influence of the liquor habit; and this great army does not all come from the slums, but among these young men are to be found sons of the wealthy, graduates of colleges and universities, professional men, lawyers, physicians, and sometimes ministers of the Gospel. Those who desire to preserve bodily vigor and virtue, take warning against every intoxicant. To those who will not, Solomon very forcibly says: "Thine eyes shall behold strange women, thine heart shall utter perverse things." Liquor and prostitution seem to go hand-in-hand. Every brothel is a saloon, and the influences which are exerted in every saloon tend to people and perpetuate the houses of prostitution. So says Dr. Stall. The words of Solomon again, though written thousands of years ago, are so ap-

plicable and so impressive even to-day that they deserve our most thoughtful consideration: "Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek out the mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at last it biteth like a serpent, and stingeth like an adder."

Again Dr. Stall says: "The preservation of one's health, deliverance from vice, and the hope of success in life, to say nothing of the destinies of the immortal soul, should warn against the influence of this monster vice which digs the graves of thousands of young men every month in the year." We need not be discouraged if the results are not what we expect. Dr. Hume says of the mission work in India, which was begun in 1813: "The first twenty years of mission work in India, more missionaries died than there were converts baptized." But the seed was sown and is now bearing fruit, and the converts number up in the millions.

"In the harvest field there is work to do,  
For the grain is ripe, and the reapers few,  
And the Master's voice bids the workers true  
Heed the call that he gives to-day.



Labor on! labor on!  
Keep the bright reward in view;  
For the Master has said he will strength renew,  
Labor on till the close of day."

And so the Master's voice comes to those at work in Chicago to-day among the boys and girls, "Labor on." He will strength renew. Then we have no fear of running short of material to work on, as there are six hundred and twenty-seven thousand two hundred and sixty-two boys and girls less than twenty-one years old in Chicago. In 1844 about four hundred children were enrolled in the public schools, with five teachers. In 1903 there were enrolled two hundred and fifty-eight thousand nine hundred and sixty-eight children in the two hundred and fifty public schools, with five thousand four hundred and forty-four teachers. Then we have ten babies born every three hours throughout the year, making the sum total of twenty-nine thousand and eighty-three last year. Allowing these little folk to be about eighteen inches long when they are landed in this metropolis of human activity, and placing them end-to-end, they would make a line of howling helplessness just eight and a quarter miles long, male and female almost equally divided. Surely there will be "some-

thing doing" in the mission work, from the natural increase, if from no other source.

There were one thousand seven hundred and forty more boys and girls born in Chicago in 1903 than there were in 1902. Of many of these children it can be said: "They are conceived in sin and brought forth in iniquity." And if these little "Hooligans" are permitted to grow up in ignorance, vice and dirt, the crime is not theirs. Whose is it? Many a child is "damned rather than born into the world." The thing resolves itself into one of two things; these boys and girls must have the needed love, care and training that will lead them into the Light of Life, or jails, reformatories and houses of correction will surely be their ultimate doom. I admire what the Catholic people are doing in Chicago for their boys and girls. Since the Bible cannot be used in our public schools, which it seems to me will ever remain a blot on the fair character of our blessed land, they, the Catholics, have more than ninety-two thousand boys and girls in their parochial schools, where they are taught all the principles of the Catholic church, with which they become allied, seldom if ever to leave its communion. When the Protestant church, with all its financial resources back of it, shall have made some

such systematic, concentrated effort as the Catholic church is making, it will be then that our jails, reformatories, bridewells and schools of correction will be materially relieved of the unpleasant duty of providing for the moral uplifting of so many of the numberless criminals and delinquents.

The prominent motive that suggested the plan of this book to its author was this: "If by all means some might be saved;" that these very boys and girls of Chicago who are not in Sunday school may have at least an opportunity to learn of Jesus and his great love for them.

What may be said of the thousands of Chicago's boys and girls who have come in touch with our mission work here in the city? Many of them are lost sight of entirely, because of the much moving that many of these poorer families do, some moving into other sections of the city and not a few leaving the city entirely. But we are convinced that large numbers can never get away from this early teaching. This is evidenced by the constantly-recurring incidents in our experience. Sometimes, after years of absence and when the children have grown out of our recollection, they come back and associate themselves with the Sunday school and the work again.

Here, I think, I can do no better than to quote from an article appearing in the April number of the *Missionary Visitor* by Cora Cripe. Her long association with the work here eminently qualifies her to speak from the children's standpoint. In the incidents to which she refers I am entirely familiar with the facts in each case, and this is what she says: "Such a vast army have come and gone from the work during all these twelve years! How many? I'm sure I don't know. Sometimes I wish I did; but then it might exalt us in our own eyes as it did David of old, and the tendency might be to point to the list and say, 'Look what we've done!' It were better as it is, methinks!

"But there is one thing we can do with safety and for our encouragement, and that is to stop and review the lives of some of these children and note the influence of the work upon their lives to-day as they are scattered here and there over the land.

"The first one that I shall speak of was the little girl Hattie that Sister Boone found in one of our children's homes here in the city, and sort of adopted as her own. She was a bright, winsome child, and her sympathetic heart was easily won to her Savior. Her constant daily contact with the work, and the precious truths that were planted in

her responsive heart, laid a foundation that has stood the test even until now. But the struggle often was a hard one against inherent sin, and the poor girl would often feel like giving up. Her life has been a varied one, her mother at one time having come and taken her away, but after a long time she wrote and begged to be allowed to return. Thus it was that she found her way back to Sister Boone and to the new work in Brooklyn. That was several years ago. But what of Hattie to-day? Was it all in vain? No! thank God! for she is living close to the work there in a nice little home of her own, with a kind, loving husband, and both of them members of the church and in the work there.

“ Coming on down the years, I remember a home where a mother lay dying with a cancer and who was sorely in need of comfort and help. We ministered to her as best we could in those last days, but she soon passed away, leaving a husband and five children to take care of. We soon had the children in the work, and after a short time the four older ones united with the church. They have been in constant touch with the work ever since, and one of the girls was the secretary of our Sunday school last year. Three of these children made

splendid records in the Sunday school. It is true that the two older ones have drifted away from the church and the good training they have had; but we are praying for their return, and we believe it shall please our God to hear our prayers.

“One bitter cold night seven years ago our bell was rung by a young girl about eighteen years of age, who came seeking shelter from the fierce blasts and from a drunken uncle’s cruel threats. She had at one time been a member of the church, but the circumstances which forced themselves upon the weak sister caused her to give up the strife. But, oh, what joy it was to help lead her back to a loving Savior and plead his forgiveness. She remained in our home two weeks, then finally got work in a good family and seemed to be doing all right. But one day she got away and we knew not where she had gone. Years passed, and then one day a letter came saying she was married and had a little boy. She had moved to Michigan and they were struggling along, she trying to be faithful and begging us to pray that her husband might be brought to Christ. Less than a month ago a letter came from her again, this time from North Dakota, and listen to these words from her own pen: ‘My husband was baptized in the Brethren

church in November, and he and I are doing mission work here at home in the country. My little boy says he is going to be a missionary when he grows big. I am praying that he will.'

"Does it pay? Does it pay to bother with these dirty, little, ragged urchins who seem so enveloped in sin and whose future outlook is so hopeless? Yes! yes! thank God, we may see enough each day to keep our hearts encouraged and our enthusiasm to the white heat point, if we will only look about us, and who shall say but that from among these very children may go forth a Robert Miller or a James Quinter? Who dares to doubt or limit God's power!"

Many more incidents might be cited, but I believe we have sufficient here to inspire us to follow in his steps, for Jesus went about "doing good," which is the highest ideal of human occupation.

### Appendix.

Not only is it a question as to what has become of the many boys and girls who have been in our mission work, but where are the workers who have been connected with this work since it began many years ago? At this time, and in the closing of this chapter, it seems a fit time to speak of those

sisters who have given of their time years of consecrated service to the Lord's work in the great city of Chicago. This is added because of the many times I am asked the question, "What has become of this missionary or that one?" And as I am able to answer this question, I do it gladly.

First I may speak of Alice J. Boone, whose zeal was without measure, and who knew no tiring in her Master's service. She began the children's mission work in the fall of 1892. Conscientiously she endeavored to push the Lord's work into larger and wider dimensions, until she went to Brooklyn, New York, and began the mission work there. Sister Boone is now engaged in mission work in Kearney, Nebraska. She remained in the Chicago work about five years.

Bertha Ryan came into our work next, and was here about one year. Consecrated and truly faithful, but India's hundreds of millions claimed her rather than Chicago's millions, and the Chicago church gracefully surrendered her; and five years of the best of her life were spent in India. She is now married and living with her little family in Oklahoma.

Lizzie Howe comes third on the list. Lizzie was one of Chicago's most faithful workers. Her



assiduous application to Bible study has made her a teacher of exceptional ability. She believed it to be wrong to waste time. Brooklyn may well be congratulated that she consented to become identified with the work there. Sister Howe was also in this work about five years.

Cora M. Cripe numbers fourth on the list, and was the youngest of our workers to enter the field, being but eighteen years of age when she gave herself to the Master's work in Chicago. She has spent eight years constantly at work among the boys and girls, and also has rendered invaluable service in the regular church work. A glance at the picture on the front page shows many faces of her large and happy family of about seventy-five in the primary department. Of the eight years spent in the work, the last three have been attended with much physical discomfort. Sister Cripe has had full charge of the children's mission for two and a half years.

Next in order comes Susie Forney, one of the purest of the pure girls who ever gave their hearts to Jesus. Chicago lost a splendid and exceedingly faithful worker when Los Angeles, California, gained one. The success of the Brethren mission in that city shows that some very faithful work

has been done by the workers there. Sister Susie was in Chicago's work between five and six years.

Clara E. Stauffer entered the field as Chicago's sixth missionary of the Brethren church. She remained here a little less than a year, when the mission work of Indianapolis, Indiana, demanded an experienced worker. Again we calmly submitted, and a faithful worker left Chicago's boys and girls for those of Indianapolis; and faithful she has proved to be.

Mary N. Quinter is seventh on the list. And what shall be said of our cultivated, refined Sister Mary? She seemed not as a stranger among us, for in a remarkably short time she had grasped and comprehended the situation, and in a few weeks seemed as much at home in the work as though she had been here from the beginning. And such love and friendship as that which existed between Cora and Mary was very rare among girls, and did one's soul good to realize. It was one of the pitiable sights when Chicago's millions were again called upon to lay upon the altar of sacrifice Mary Quinter for India's hundreds of millions, to see the sorrow-rent hearts of these deeply devoted sisters as they parted after their short year's association.

God has been very good, and has brought reconciliation to his will.

Gertrude Rowland, eighth and last, finishes our list of missionaries appointed by the board. Gertrude is modest and unassuming. She has been here but a few months, and in that time has won the hearts of many; and she, too, has shown an ability to grasp and comprehend the work in no small degree.

It affords me no little pleasure, after years of association with the most of this band of Christian workers in the Lord's work, to speak of them as I can, however briefly. It is also a gratification to the church here to know that seven out of the eight are still doing most excellent work for Jesus at the various mission points. The Chicago church is entitled to some credit for furnishing the opportunity affording these sisters their missionary training, which has helped to make every one of them such an efficient worker. Mary Quinter never failed to show her keen appreciation for the privilege of one short year's experience of mission work among Chicago's boys and girls.

There are not a few others of whom honorable mention might be made, who have spent some little

time in the work as a supply temporarily, but space forbids.

Now a word to the eighteen hundred little workers, and not a few big ones, too, scattered from Pennsylvania to California. We greatly appreciate your assistance in the "Chicago Mission Sunday School Extension Work," because it is the Lord's work, and he wants Chicago's boys and girls saved, gathered into the Sunday schools. You proved yourselves, last year, an army of splendid workers for Jesus.

I thank you all in the name of Jesus for your work in His cause in behalf of "Chicago and her Boys and Girls."

Yours in His Name,

W. R. MILLER.

*466 Jackson Boulevard, Chicago, Ill.*

## CHAPTER TWO.

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### THE CHILDREN OF THE BIBLE.

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When Gabriel, the angel who stands in the presence of God, came to earth to tell Mary that she would become the mother of Jesus, the long-expected Messiah of Israel, this heavenly messenger was so rejoiced that to the gentle woman he exclaimed, "Hail, thou art highly favored, the Lord is with thee; blessed art thou among women." He thought of her as the handmaid of the Lord, and how her life so pure and simple was a fit one to bring up a child after the high ideal which God designed for His Son.

Mary was not sinless. Yet through her quiet village life, and lack of contact with the world in many ways, she attained as close as human may to the sinless. Her life at Nazareth, remote from Jerusalem, was ever and ever helping her to that which was pure and high and noble. Her soul longed after the living God. In Him she trusted all her days. His angels guarded her by night and gave even her dreams that heavenly vision which inspired the musings of her daytime.

As a mother Mary held a place that in one sense no other woman can hold. The mother of our Lord! Thrice blessed be her name and place! Yet this honor is of such a nature that other women may be highly favored of God. Indeed the mother is greatly honored of the Lord when to her is given a darling child, be it girl or boy. This becomes very true, too, when that child follows the good and true and holy, thus seeking after the God who gave it being in the world.

A splendid example of such a child is Moses. His parents were among those who were in Egypt under the heaviest bondage that the king could place upon them. About them was idolatry in its worst form. Despised they were by the very people whom they served with such rigor. It would have been but natural that every father and mother of Israel in such trying times would have given up to the sin about them and died. But they did not. Out of the depths of their misery they cried unto their Jehovah for one who might lead them back to the promised land where their father Abraham lived. God heard their cry.

To Amram and Jochebed was born a son. In order to have him escape death at the hands of the king's servants the mother-love, guided by the Spir-

it of the Almighty, caused her to make a little ark and set the child afloat on the river Nile. For the king, fearing the Israelites would become so great as to overthrow him, had ordered all boy children to be destroyed at their birth. In this way he sought to keep them a weak people.

The king's daughter found the child Moses in the basket-ark and was pleased. He should be her child. He must receive the best care and training of the Egyptian royalty. His own mother became his nurse. Quietly she taught him that he was an Israelite and he must never despise his own nation. She told him of the God of Abraham, Isaac and Jacob, whom he should never forsake. The lad passed through life at the court of Pharaoh, never forgetting his God. When he was old enough and sent off to college, each day he withdrew from his schoolmates and turned his face towards the rising sun and prayed to Jehovah his God most fervently. All through his work in college, studying the arts and sciences in the schools where idolatry was the religion, he never forsook his God.

When full manhood was reached, what a choice awaited him! On the one hand there was Egypt, the greatest and proudest nation of his day. Her

throne was powerful and feared by the nations about her. Her lands were rich and productive as no other land near them was. He was heir to the throne of this great country. He was prepared for the kingship as no other one in all the realm was. And perhaps the thought came to his mind as he would look the whole field over, "When I am king of Egypt, my people shall be free from the burdens they now bear."

On the other hand, there were his own despised people. To claim them as his kindred and friends would be to lose all this worldly prospect. But he was not long in deciding. Having always remained true to the Jehovah his mother had taught him to worship, he had learned how frail and crumbling are the strongest thrones of this world, and hence how little they are to be trusted. Jehovah was all-powerful and sure; nothing need be feared if he remained true to his own nation and shared their sorrows and burdens. He chose rather to suffer with his own people for the few years he would live on the earth than to enjoy "the pleasures of sin" as they would have come to him had he continued a servant and finally a king of Egypt.

This choice made Moses a leader of his people in due time. For he left Egypt and under the guid-



ing hand of the Lord, spent forty years in the wilds of Moab tending sheep and thinking of his Maker. At last God through the burning bush sent him back to Egypt, to be a deliverer of his people. What wonders by God's power did he and Aaron work! At last the people left Egypt, were led over into the promised land and formed into a nation whose identity remains the same to-day that it was four thousand years ago. This new nation received its laws from Moses. True, God gave them to this leader, yet Moses delivered them to the people. Never in the history of the world, save in the case of Jesus Christ, were such wonderful laws ever spoken unto men.

All this came to Moses because he sought the Lord and followed hard after Him. To-day the child who thus follows the Lord is assured of just such a great and useful life as God would have him have here on earth.

Children too often do not realize how much according to their own conduct their own lives do reflect for good or ill upon the lives of their parents. Mad with passion just making itself felt in their being and guided by an untrained reason, youths too often dash ahead, little caring for the havoc that comes either to themselves or their par-

ents. Not until the bitter has been tasted, the painful has been felt and the precious has been cast away forever, can they slow their speed. No cry of parent, no warning of teacher, no loving words of minister can stop the downward course until the best of life's energies are almost wasted. Pity, pity, the child who thus goes forth in his own strength and wisdom. Early gray hairs, much sorrow, and an untimely grave mark the path of the parents of such children.

Perhaps no better example of children turning out as just described can be given than the sons of Eli spoken of in the Bible.

Eli was a prophet of God who served in the tabernacle. He slept there. His sons grew up in the presence of all that was good and holy. They no doubt at times helped their father in taking care of the work in the building of God. They often had heard their father tell the people how to live right. They saw the judgments of God when the people did wrong. But as they grew to manhood they little by little departed from the right themselves. Their father appears not to have seen this at first. As he was growing old, he asked them to help in the preparing of the sacrifices and to do such other heavy work about the tabernacle as

they could do. It was not long until, having no reverence for Jehovah, they took the priest's portion unlawfully. This was but a small part of the evil they did before the Lord.

War broke out. Heathen nations invaded the land of Israel. The strong men of the nation went out to fight against their enemies; but the sons of Jacob were defeated. They came running home to their families in disgrace.

Then it was that the sons of Eli recalled how in times past, when the ark of the Lord was carried into battle, their armies had been victorious. They hurried to the tabernacle, and without their father's consent, though there is no record that he ever objected, these unholy men took the ark out into the midst of the army. They did not do it according to the word of the Lord. They thought Jehovah would not care. Another battle was engaged in; the ark was lost. The sons of Eli were killed. And when the messenger came running home to tell the people the sad news, Eli—old, blind and bent over—sat on a place in the gate of the city waiting for word. When he heard what had happened he fell over and broke his neck. Sad, sad story it is. Yet not more so than the hundreds that are being lived out in homes where boys and

girls refuse to obey the Lord. Such things grieve the parents much more than children have any idea.

The sons of Samuel are another good example of such headlong ruin. Despite the good home training and the special surroundings which would have been much to them had they sought the good and true, they went downward until they rejected God and lost their places as judges in Israel.

Their father, Samuel, had been reared from childhood in the tabernacle. His sons, like Eli's, had every advantage to know God and His goodness and the evils which attend disobeying Him. As Samuel grew old he appointed his sons to assist him in acting as judge to settle the differences which would arise among some of the people. What better chance would they want to be the final leaders of their people! But in spite of good surroundings, good teaching, and the favor shown them of the Lord, they did not do the right. Wrong seemed to possess their souls on every hand. Their hands were filled with bribes; justice and right were far from their minds and hearts. Israel, weary of such rule, came to their beloved prophet and explained how his sons did not do right; hence they said, "Give us a king."

Samuel cried unto the Lord. He felt he was

rejected of the people. Never did father lament more over what was occurring than did Samuel. God never spoke unkindly to Samuel about his wicked boys, and continued him in office as prophet long after Israel had a king. But the boys lost all.

To give way to the evil desires within one, or to set loose all the desire of self and let it seek satisfaction as it pleases, means ruin, ruin, ruin.

On the other hand, children who are willing to profit by the life and help of their parents, whose ideals are none less than something better than their parents attained, whose measure of success is, "To be as good as my parents I must be as much better as my chances are better than theirs were," such children make a grand success of life. Heaven is filled with praise when such a one is found; the wise and godly of earth seek out the mother who gave to the world such a bit of human excellence. She who perhaps is unschooled, heretofore unheard of, is sought after and honored because of her child.

Paul himself is a good example of this truth. True, he was raised a Jew; but that only made him the better when he became a Christian. In his home in Tarsus, though surrounded by Gentiles more than by his own people, he lived out the

laws of the strictest of the Jews, the Pharisee sect. Every day was governed by many rules. They bound children as well as grown people. Sabbath had to be observed in its most solemn and formal way. On every hand he met that which restricted him in his natural desires. But he obeyed willingly, strove hard to attain to the right as he had been taught, and was well prepared when at about fifteen he was sent way off to Jerusalem to study the law of the Jews and prepare himself to be a great light and power among his people. He sat at the feet of Gamaliel, the great doctor of the law, and drank in the wonderful truths taught by him. He studied with the doctors and was always alert to learn something new or defend that which he believed right. He was all zeal and enthusiasm when the persecution in which Stephen was stoned to death was carried on. He himself held the clothes of them that stoned the first martyr of the Christian church. His zeal knew no bounds. The church suffered greatly in Jerusalem at his hands. Judea trembled before his awful havoc of the church. The believers at Damascus knew not what to do as he approached their city for a similar purpose. All this time Saul thought he was doing God's will. He sought earnestly to please the Je-

hovah he worshiped. And when he was changed about in life and preached and proclaimed the truth he hated, and defended the church he once persecuted, after weary years of service done most willingly for the Lord Jesus' sake, after much suffering for the cause he was giving his life to, one hears him say, after reviewing all of life's labors thus far, "I have wronged no man, I have corrupted no man, I have defrauded no man." This was no idle boast. This was the sincere statement of a fact of his life. But how broad, how far-reaching! How was all this made possible? Simply because from his childhood he had followed the right as he had been taught and had always lived with a conscience void of offense before God and man. Could he have said this if he had wasted his youth in sin? Neither will any young persons to-day be able to say this when they are old unless they give their hearts to Christ at once,—when the first call of God is made—and then follow the example and life of Jesus the rest of their days. Could this truth be more realized by children to-day, there would be still many, many more in the fold of Christ.

While all this is true of children, many parents do not stop to think, until after it is too late, how important a bearing their lives have upon their

little ones. A child is often judged by its parents. The people of Nazareth refused to hear the precious words of love and life which Jesus spoke to them because they knew his father Joseph, and he had shown no great learning and wisdom during his life. Could it be possible that his Son should be wiser than he, so much so as to be the long-looked-for Messiah of Israel? Because of this they rejected the Master.

Even to-day much the same treatment is received at the hands of the world by the child. Who are his parents? In what walks of life are they found? How have they lived? Even in this grand, good land where worth is given its best grade in the severe examination which society places upon every one, these questions are pressed and answered far more than many think.

Highly honored and with a goodly heritage, then, is the child who has godly parents, whose God is the Lord. They may not be up to the latest in manners, but back of them and a part of them is that strength of character which is mighty with the Lord. The good and true of such lives is sure to be seen and found later in the life of the child.

Timothy, that faithful minister of the Gospel who served the early church so well in the days



of Paul and thereafter, is a splendid example of this kind of a child. He had good parents and grandparents. Paul even speaks of the dear old grandmother on whose knee he learned his first lessons of serving Christ and doing the right. See the child listen to the story of the cross as the pious, aged grandmother tells it over time after time to him. See the half-grown lad still listening as the saintly mother of Israel tells other lessons of Christian life to her grandson. Note him bend every energy towards the ideal thus set before him. See him early in life giving his heart to the Lord and serving him through weakness, yet faithfully, until called, young in years though old in heart, to the ministry. What a faithful worker he made! So important was his place in the church, so dear was he to the aged apostle Paul, that the last letters supposed to be written by the latter were addressed to this spiritual son. The real worth of this good worker of the Lord has not been preserved to history, but one may reasonably conclude that every day was crowned with a loyal service to God.

It may be a good thing for a child to become heir to great wealth which a parent has gathered: that all depends upon the child. But nothing better can be inherited by anyone than to be born in

a family where parents, grandparents and great-grandparents have been good, pious men and women and humble servants of God all their days. Back of such a child is that which is better than dollars and mightier than position in life. For with good traits of character in the make-up of the child he has that which will command dollars and secure position, and lead him, when he has either or both, to make the highest and best use of them.

Perhaps no child of the Bible came into the world with a better parentage than did David, the sweet singer of Israel as well as her greatest king. His father Jesse, from all accounts, was one of the most pious in Israel in his day. His grandfather Obed was a devout worshiper of Jehovah, for his very name means "worshiper." When it comes to his great-grandparents, they are none less than Boaz the righteous and wealthy man of Palestine who acted so nobly with Naomi and Ruth. Ruth became the wife of Boaz, and hence is the great-grandmother of David. To know her interesting life, born and reared a Moabitess in the land of idols, all of which she forsook, even all her friends and relatives, to cleave to poor Naomi, to share her lot, no matter how miserable it would be, shows

that sterling character that makes it no surprise to find David the good and great man he was.

David's youth is marked with that piety that every child should seek to have. Youngest of a family of eight sons, he was left to do the "light, easy work" as the older brothers put it. That was to tend the sheep. It was a lonesome job in many ways, and attended with danger in others. But no word of complaint passes his lips. He tends sheep with a deep interest. He cares for them as few shepherd boys ever did. And with this care he also thought of his God and his love and tenderness towards him. He was fond of music and had his harp with him while out with the flock. Sitting on some high place and with the sheep all around him grazing he would play and sing song after song. How those sheep must have learned to know their shepherd,—kind and gentle, never harming them or scaring them in any way. No stranger could well have cared for his flocks, for the sheep would soon have known him by his daily habits if not by his first appearance.

When David wearied of the harp, he laid it aside, picked up his sling, and aimed at some object not far away. He would throw and throw and throw until he became a skilled marksman with the sling.

One day while David was out with the sheep, the prophet Samuel came to his father Jesse's home. A feast was prepared and the prophet wanted to anoint one of the sons of the family to be a future king over Israel. The seven sons at home passed before the prophet, but the Lord said it was none of these. Then David was sent for. No sooner was he in the presence of the prophet than oil was poured on his head to show that he was to be the honored one at the table that day. To the prophet it meant he was the future king of Israel, and as such the aged man of God feasted his eyes upon the lad. Perhaps, too, after the feast Samuel told him what the anointing was for.

It is supposed by some that soon after this feast David wrote such psalms as the twenty-third, "The Lord is my shepherd; I shall not want." It may have been that he knew the prophet was at their house that day and he longed to be home with the family; but he had to tend sheep. Then, after he was sent for and became the chief one of the feast, he could not help but feel as he expresses himself in the psalm.

Saul was king of Israel. He had a malady that gave his servants great concern. Upon talking it over they concluded that music would do more for

the king than anything else. Of course, since it was for the king, the best musician must be secured. David was chosen. Think of it! A lad who did not have a teacher, who picked up all his skill while tending sheep, became so expert that the king wanted his service. How many waste their moments and have nothing to recommend them after youth has merged into manhood.

David played for the king for some time and returned home. Then he was sent to the army to see about his brothers and there he heard of that bold, overgrown Philistine who defied the armies of Israel. The king and every soldier, including David's three oldest brothers, who were in the army, were afraid to go and meet the giant. The lad heard of it, and proposed to kill him in the name of the Lord. And in a short time he came back from the fray a complete victor, so much so that the women of Israel sang as the army came home, "Saul has slain his thousands, but David his tens of thousands."

These are some of the events of David's youth, related here for a double purpose, first of showing how thoroughly he had God as his portion even in youth. So many young people think that God is in their way, that it is all right for old or grown-

up people to be Christians, but it is not proper, not desirable, not necessary to serve God in youth. Learn the lesson from David. Without his godly youth he could not have been the great king he was.

The other purpose is this: Youth is filled with temptations to waste the moments. The first thing, too, that most young persons realize is that manhood and womanhood is upon them, and they are not prepared as they ought to be. They then think of the wasted moments and their hearts are filled with regret. Learn also the lesson of making use of the spare moments for some good work, in some useful occupation, so that life will be filled with that which helps. Little did David think that his practice on the harp would one day bring him into the presence of the king. Little did he dream that his skill gained in stone throwing with his sling would make him a victor for Israel where a whole army feared to make an encounter. Yet these are facts in David's life and show plainly that it is not so much the regular work which is done that promotes a man and woman as what they do in their spare moments. These are the stepping-stones to greatness and usefulness. It was so in David's life. It will be so in every young person's life who with an

earnest heart serves God and makes the best use of his time and talents.

While David with a good parentage turned out to be such a powerful and good man, it does not always follow that because of these the child must be good. While a good parentage is a blessed heritage, after all is said and done, for the most part it remains with the child to secure excellence. If the teachings of a parent are ignored and the child turns his feet into the paths of sin, he is sure to reap unrighteousness in the end. In this particular, Absalom, the son of Israel's best king, is a striking example. It is true that his mother was a heathen woman and that no doubt he inherited much of his bad traits from her. Yet this in no way excuses him. He had David for his father, a man who loved his son dearly. His father gave him good counsel, helped him to make the best of life; but in spite of all this his life was filled with the impure and unholy. So wicked did he become at times that he had to flee from the royal mansion and seek shelter among distant friends. This he did not so much because his father sought him to punish him, as he, knowing his own wickedness, feared his father and fled of his own account.

How heartless, too, he became. When his fa-

ther was kind and gentle to him, he sought to steal the hearts of the people from their king and have himself proclaimed instead. He plotted and arranged for an army. At the proper time he marched against his dear old father and the beloved city in which they all once dwelt. David fled weeping. He had no heart to fight his son. Absalom led his army after the retreating father. At last a battle had to be fought. David told his captains to be sure not to hurt his son, and then waited to hear the report of the struggle. After awhile word came that Absalom's army was routed and he himself fleeing was caught in an oak and left hanging until some of David's soldiers came up and killed him. Poor David, his father heart almost broke and he wept bitterly for his son Absalom. He built a tomb and buried him. But the Jews looked upon the conduct of the son with such hate that even to this day as one of them passes by he picks up a stone and hurls it at the place where the disobedient son is buried. What a sad ending of a life so full of promise, filled with such excellent opportunities,—all because the counsel of a godly father was not heeded.

While there is warning in Absalom's life for a child, there is also encouragement in this, that



should a child not have good parentage, it may not matter so much in many ways to him. Good parentage did not save Absalom; neither will poor parentage of itself keep a young person down. Everyone may know that many good qualities are born in him, no matter what the parents have proven to be. The qualities are there and simply need proper development. With courage of heart a child may make a success of life even amidst the worst of surroundings. Do not for a moment think that some people are born with lucky stars and others are not. There is no lucky star save a true, honest, noble, virtuous life, and that is within the reach of every child.

Reference has been made to Samuel several times. His mother, while a godly woman, was at one time mistaken for an ungodly one. She was despised in her own home. She had a poor chance as a mother. Yet she asked the Lord to give her a son on the terms that she would give him back to Him. The Lord granted her request, and when little Samuel was but old enough to leave his mother's care, yet very tender in years, she took him to the tabernacle and gave him to God. Israel knew how wicked Eli's sons were. No doubt she had heard. Did she hesitate on that account to leave

her only child in the service of God? Yearly she went to see her son and bring him a cloak of her own weaving. Into every thread she wove her love, and as he wore the cloak that love wore itself into his heart. Though surrounded by the vilest life that men could live, he departed not from the ways of the Lord. He was so young yet when one night the Lord called him by name. He, supposing that his master Eli had called, hastened to the old priest's bedside. But he had not called Samuel, and he was bidden to return to his couch and sleep. Again the voice called; and again Samuel went to Eli's bed. This time the aged prophet saw that a Higher Power was speaking, and he told the child that the next time he heard the voice he should say, "Here, Lord, I am; speak, for Thy servant heareth Thee."

So Samuel did, and the Lord gave him a message. It was a hard one to deliver, for it was against the aged priest Eli for the wickedness of his sons. But the lad delivered it and Eli took it meekly. He realized that he was rejected of the Lord and felt that it was justly coming to him because of his sons. Samuel continued to grow in favor with God and man. Years came upon him and he was judge, prophet and priest for Israel

many, many years. He lived to anoint two kings on the throne of Israel,—a great and good life, coming from a child whose parentage did not have back of it near the force that others have had.

So the story might be continued. But no matter how long it would be made, through it all would run just this one thought,—to accept Christ in youth and serve him faithfully all through life is the only way to true greatness in the world. Every day cut off in youth means weeks and months of usefulness crippled when maturity is reached. The greatest sin that children are guilty of to-day is their neglect to “remember their Creator in the days of their youth, when the evil days have not come.” Will you, reader, be of that number any longer?

Within every boy and girl is a desire to do right and a disposition to do wrong. If left alone, the wrong will rule over the life, and destruction is sure to be the end. This is just as certain to-day as it was for the sons of Eli, Samuel, or David. There is nothing that parents can do to arrest the willful downward course of a child. If he himself will not strive to avoid and resist wrong, then surely he is forever lost.

But if a child will turn its heart towards the

good, seek and strive after the right, he will find some struggling against evil, a growing stronger to do the right, a happy and peaceful life with God, and a blessed assurance of eternal life. Hear the words of the Lord concerning youth and note how God starts out asking for a child's devotion and offering some of the brightest and best rewards found in the Bible:

"Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee." Ex. 20:12.

"Children, obey your parents in the Lord, for this is right." Eph. 6:1.

"Children, obey your parents in all things; for this is well-pleasing in the Lord." Col. 3:20.

Who would not like to live long in this beautiful and goodly world, made the more beautiful and goodly when men live aright? This promise of long life was given away back in Moses' time, and is to those children who would honor their parents. To honor is to obey. By disobedience sin first came into the world. By disobedience sin first comes into the life of every child. By the obedience of Christ in coming into the world and dying for all men, the first sin of disobedience, that came upon Adam and has followed upon every one

after him, has been removed. And when children accept Christ and walk in His ways, the sins of disobedience of which they are guilty are forever washed away.

It is in no small esteem that God holds children. Continually their angels come down from the presence of the Father in heaven to direct and guard their steps and return into His presence to know His further wishes concerning them. Then, too, when Jesus was here on earth He spoke of them as being the ones who inherit the kingdom of heaven. He told grown people, to whom children usually look up, that unless "they become as little children" at heart they can never enter the kingdom of heaven.

This would lead one to think that children had the advantage over grown people. This, too, is true. It is easier to keep from wrong in childhood than to correct the wrong after it is a part of manhood. It requires more heartaches to trample underfoot the good life in childhood than to continue a wrong after one has grown to manhood or womanhood.

Then learn the lesson sought in this chapter. Youth is the time to prepare for usefulness. It is the time to begin the habits by which manhood

should be directed. It is the time to lay foundation in character on which to build all through life. Would you build the greatest, the noblest, the highest that the chances of life can afford? Put nothing into your young life that afterwards must be removed. Not to do this is cheating yourself more than anyone else.

A certain congressman had a washerwoman who worked very hard to keep herself and family. Her husband was a carpenter. The congressman, out of pity for the hard-working woman, proposed to build a house, thereby giving her husband some employment. He asked the man to make plans for a certain described house and to figure in the best material in every part. The carpenter submitted plans and estimates, and they all suited the congressman in every particular. It was certainly going to be a good, comfortable, durable house. He directed that the carpenter should secure the material and go ahead with its erection during his absence as if he were present. The congressman left home for the season. What did that carpenter do? He pushed the building up, and in doing so he substituted the cheap material for the good. In window casings, in door frames, in sills, in joists, and wherever he thought it would not

be detected, he put the poor for the good. At last the congressman returned and the carpenter came to him with a bill according to specifications. The bill was paid without any examination. At the same time the carpenter was handed a deed for the new home, with the kind words accompanying: "I have known you and your wife for many years. She is a hard-working woman. I want her to have a good home. Move in and occupy and live happy the rest of your days."

How must that carpenter have felt as he beheld the poor material in his own house. How must his heart have sunk as he thought about how he had cheated himself. And so it will be with every young person who throws away his earlier life in sin. No matter how much he repents in later years, he can never remove the fact from his mind, "I have cheated myself, and the building for my life is so poor to get along with the rest of my days."

GALEN B. ROYER.

*Elgin, Illinois, Feb. 10, 1904.*

## CHAPTER THREE.

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### CHILDREN OF THE ORIENT.

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A journey around the world, two winters in India, four visits to Palestine and Egypt, and a trip to the seven churches of Asia have given me exceptional advantages in the study of the home life of children in the far East, and to-day I am going to tell you what we saw while traveling from place to place in the Old World. But before going farther let me ask my little readers whether they know anything about missionaries, and what the word means? Well, let me tell you.

It means persons who have been sent to labor for the cause of Christ in places where their religious faith has never been preached, and men and women are included. Don't you remember reading in the New Testament about Saul? Well, he thought he was engaged in a very good work at one time when he "breathed out threatenings and slaughter against the disciples of the Lord." But after his eyes had been opened and he had been filled with the Holy Ghost, the desire to kill the disciples ceased, "and straightway he preached



Christ in the synagogues, that he is the Son of God." Saul's name was changed to Paul, and from that time on he has been known and called a great missionary. The words which the Lord spake to a man by the name of Ananias regarding Paul came to pass, for he said, "I will show him how great things he must suffer for my name's sake." And as a missionary his sufferings were very great.

Since Paul's time the message of the cross has been carried far and wide by many brave men and women who have settled down among savage tribes in order to teach them of Jesus. You can never know of the pain and distress the people of God endure when they fulfill the mission, "Go ye therefore into all the world and preach the Gospel to every creature."

Christ is very precious to the missionaries, and were it not for the fact that they go out in His strength to win souls for Him, the undertaking would often prove more than they could endure. Children, it is hardly possible for you to understand what it must mean to give up home and its comforts, say farewell to those near and dear, and go to a far-off country where danger, disappointments, toil and great loneliness await you. Jesus himself was very young when he said, "Wist

ye not that I must be about my Father's business?" And you know he too left home in after years. Don't you believe the trial was a hard one? Yet had he not done so the great work of preaching and teaching the truths, which are so comforting to his followers, would not have been accomplished. As with Jesus, so it is with missionaries; home and friends must be forsaken or the Gospel could not be given to every creature.

Many years ago there lived in England a man who had a very strong desire to work for the Master as a missionary. In due time this man was commissioned to preach to a people who had never heard of Jesus, and who would rather eat the flesh of man than listen to the preaching of the Gospel. After twelve years of hard work he tells us: "A marvelous change had taken place, from idolatry, cannibalism and constant wars, to the worship of the true God, peaceful industry and growing education."

The reward of the missionaries is not always in this world, for very many of them toil on and on, then die without having seen much good accomplished; but the Lord knows of the sacrifices made and he will reward accordingly.

One time it was thought best for the man of

whom I have been writing to leave his wife and family and go to another place to make preparations for the party of missionaries who were shortly to follow him. We do not know how long a time the family were separated, but when the vessel bearing its precious burden at last arrived in port, the man went aboard to meet the dear ones, but his joy was soon turned to grief when he was informed that his little daughter of six years had suffered greatly, then died and was buried at sea, and that watching, anxiety and grief had very nearly proved too much for his dear, loving wife. This man and wife had commenced at home to work for Jesus, for very early in life they had taught the little daughter that the Lord was her Shepherd, and so prepared her for the Savior's fold. When the native teacher's wife prayed by the bedside of the little girl she knew all that was going on and said, "I love Jesus and Jesus loves me, and I am going to his house." Before passing into the arms of Jesus the little child grew blind; then calling to her mother and placing her little arms around the mother's neck she said, "I'm not afraid, mamma, I'm not afraid: I am just going to lie and think," and with those words she passed into the great and bright be-

yond to dwell with Jesus who said so tenderly and lovingly: "Suffer little children to come unto me." To have the little child taken from their embrace was a severe blow to the parents, but they labored hard to overcome their grief by toiling on in the vineyard of the Lord, sowing seeds of love and kindness in the hearts of the people with whom they came in contact.

Under the blessing of God it has been my good fortune to visit many missionaries in their various stations and in many countries far over the great waters. This gave me an insight into the lives and homes of the people of the Orient, and enables me to write you what we saw, and impress upon your minds the great lesson taught in the Holy Bible, that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

When we speak of the "Orient" we mean the eastern part of the globe, where the sun rises, and that includes a great many countries, for there is Turkey, Persia, Egypt, India, Japan, China, etc. Now in all the countries you will find a goodly number of boys and girls. We have always been very much interested in the habits and customs of the people who lived in the different countries

through which we traveled, and many hours have we spent upon the streets profitably looking at the strange and odd sights there.

Japan was to us rather an interesting country to visit, and since it is not very far away from our own beloved homeland I believe you will be pleased to have me tell you about the children there. We found the people of Japan very simple in their lives, and very polite to strangers as well as to each other. They seemed to be a cheerful, happy people, laughing and chatting as they walked together on the streets.

The children in particular lead a gentle, happy, innocent life, spending much of the time out of doors, thus taking into their lungs God's pure fresh air, and giving the sun an opportunity to shine strong and bright into their little faces, thus giving a healthy glow to the round, fat cheeks.

The main occupation of the Japanese children seemed to be that of having a grand, good time, and no matter when you strolled through the parks you were sure to find a host of boys and girls clad in bright clothing joyous and happy in the thought of what was in store for them. They did not seem boisterous in play, but rather quiet and orderly. I was often inclined to think the chil-

dren were not having very much fun, but how mistaken was I, for after looking awhile my mind changed. There are thousands of quaint toys made in Japan, and sold cheaply too, but the children prefer the funny and interesting outdoor games and depend upon them for amusement far more than upon toys which must be handled carefully, because, unfortunately, they are easily broken.

The people of Japan are very great lovers of the beautiful, and one is reminded of this at almost every turn. Their street decorations are gorgeous, and should you take a walk after night upon some busy thoroughfare in a large city you might see long strings of bright-colored lanterns festooned from one doorway to another for quite a distance, shedding their bright light upon each side of the street as far as the eye could see.

In Japan a very odd-looking little carriage is used to convey people from one place to another either in town or out of town for short distances. These carriages have a body like a buggy, but only two wheels; there is a top to protect your head from the rays of the hot sun. It can be closed up and dropped back. There are two shafts and a bar across the end from one side to the other; there is sitting place for one person. A man

instead of a horse does the pulling, but he is never harnessed up; the man stands between the shafts holding them with his two hands, leaning hard upon the bar which holds the shafts together while running up hill and down, and he does not stop until you tell him to.

His vehicle has such a queer name and it seemed hard for us to pronounce; for a long time we seemed to be able to mispronounce it. "Jinriksha" is the name, but the people scarcely ever call it by the full name, but say "'riksha."

The "'riksha" man did go wonderfully fast, and should you chance to see one coming towards you at his lively rate of speed it would be well for you to make quick steps out of the way, for there is danger of being tumbled down.

The knees of 'riksha men give out before they are very old, and in that event they must seek other kinds of employment, for it is indeed unpleasant to ride behind a weak-kneed jinriksha man, because your sympathies are with the poor fellow, and then one must be in dread and fear of being set down by the way.

Sometimes even a strong 'riksha man is unfortunate enough to run against an obstacle, and then he stumbles and falls headlong upon the hard

street. The sudden stopping of the vehicle causes the rider to leave the seat very unceremoniously, and both are tumbled in a heap upon the ground. No one feels like laughing, because both are humiliated at having to occupy such a low seat in the world.

One of the funny sights upon the streets was that of the babies and the Japanese method of carrying them. Practically the first two years of a child's life are spent tied to someone's back. It might be the mother's, sister's or brother's back. I must say that both the bearer and baby were objects of great pity to me. No matter where the boy wanted to go or what he wished to do, the little one was ever near him, ever upon his back, and the baby was compelled to endure an untold amount of jolting about. There was, we thought, a marvelous display of good nature and submissiveness on the part of both.

Just let us look at the baby while the brother rests from play. See, there is a wide band of cotton goods which passes under the fat little arms and then goes around the brother's neck. A similar band holds the child's feet in place and passes around the bearer's waist. Thus the little treasure is held safe and secure. Baby's head and arms are



left free to move about at will, and there is a wonderful bobbing back and forth of the chubby head.

Japanese boys are seemingly never quiet; they do not remain standing very long in one place; but that makes no difference to baby, for when it cares to sleep, no difference what position its brother occupies, baby sleeps just as sweetly as though it were tucked away on a fine bed of down.

A very common sight is that of the child fast asleep with head drooped backward and eyes turned skyward and no shelter from the hot sun. The sun does not select the object upon which to shine, so its beams come right down into the little up-turned face. When the nap is over and the eyes ready to open, one cannot help but smile at as well as pity the little thing while the rapid winking and blinking is carried on. I have thought it is no wonder there are so many blind among the Japanese people, and the beautiful light of day shut out of their lives forever.

The highways seem to be the nurseries, for there you see a host of children with their little charges playing together and having a grand good time. The baby-bearers are the children who are not old enough to go out to work; thus mothers have an opportunity to work without hindrance.

The baby being strapped firm upon the boy's back, he has the freedom of his hands and can engage in any of the sports, such as spinning tops, flying a kite, playing ball, pitching bean bags, and kicking the stone out of the squares in the game of "hopscotch." Truly, it is very interesting and amusing to watch the little fellows play, and many a hearty laugh have we engaged in when looking at their awkward antics. Once in a while a boy falls down face foremost, and one would expect to hear him cry, but the Japanese boys are too brave for that, and you never even see a change of countenance. Baby never knows the difference, for it is always right side up. It has been said that Japanese babies cry less than any other babies in the world. How much truth there is in the statement I am unable to say. If perchance you ever do hear a baby cry, the cause is likely that of an empty stomach or the inactivity of the fellow who totes it around. In either case, whatever baby needs he is sure to get, and the brother moves around.

In the early springtime the Japanese people have what is known as the "Cherry Blossom Festival." At this festival the whole population turns out in great numbers to see the cherry trees in full

bloom and to enjoy the fragrance of the beautiful blossoms. One morning from my window I saw a great company of boys and girls marching the streets, two by two, singing very loudly and joyously. I wondered why there was so much joy and concluded to watch the procession. Their line of march was towards the street, where stood a row of very large cherry trees in full bloom. The mystery was solved. They were school children in classes, and each class was headed by its teacher. The children had laid aside books, and problems could be solved some other time. They had gone out to breathe into the lungs pure, fresh air and take into the nostrils the sweet scent of spring blossoms.

The fruit of Japanese cherry trees is never used. It is hard and gnarled, but the blossoms are perfect and their shade varies from a faint pink to a deep rose hue. The cherry blossom has such a deep hold on the hearts of the Japanese people that no matter where one goes the flower greets one in some form or other. It is painted on screens, fans and scrolls and even the schoolboy's cap is decorated with a painting of the beautiful cherry blossoms.

There are many things to tell about the chil-

dren in Japan, but it is far better to see with one's own eyes, for then the pleasure is greater.

From Japan we shall go on to China; so just imagine yourself with me on board a large steamer which has cast anchor in the harbor, and now we are in China, the land of idol worshipers. I am very glad the day is clear and bright, for now we shall have a good opportunity to see the magnificent harbor of Hongkong, with its terraced hills which take their start near the water's edge and go up, up, up many hundred feet above the level of the sea. Roads wind round the hills, and houses are built far up on their sides, and ferns have grown large and rank by the wayside, thus covering fragments of the stone and adding to the beauty of the scene. What a wonderfully busy place we have gotten into,—steamers and sailing vessels unloading their cargoes, and boats anchored there from many different parts of the world.

Here we are on deck and, as usual, I am greatly interested in what goes on around me. The ship's railing is high. There is no danger of falling to the water below, so we will stand here and watch the small boats as they float about our steamer waiting for passengers who may wish to go ashore. These little boats are called "house

boats," and it is said there are thousands of them on the bay and rivers.

They are under the management of women whose husbands are on shore working. These boats are homes of very large families, and they crowd themselves into one small cabin so that the rest of the space can be occupied by the passengers who are carried from steamer to shore and back again. No one but the families remain on board during the night, for these boats are tied up one to the other in a secure place somewhere near shore.

Some of the house boats are neat and clean, with matting on the floor and flowers in the window, but others are void of adornment and rather dirty besides.

Business is usually very brisk for the woman who is quick and on the alert, for where there are so many boats, competition is great. Many coins are gathered into the family purse in the course of a day, and the woman proves herself to be a veritable helpmeet to her husband.

People live in these house boats always, for when a couple marry they settle down in their boat home and never leave it till called to exchange this world for another. Children are born on them and when

old enough to marry leave the mother's boat for one of their own. Thus you find generations who know nothing at all about homes on land.

Children reared in this sort of a home have the deck as their nursery and playgrounds, and many a romp do they have which calls forth peals of laughter from the little chubby creatures. I am sure mothers of our own land would live in fear and trembling lest their darlings would tumble headlong into the water, for there is nothing much for protection, but the little Chinese children learn early in life to be watchful and careful, and their mothers seem not to fear. It is said a child can swim when first thrown into the water, but in case of an unfortunate step provision has been made by fixing a strap across the child's back, that the mother may be enabled to fish it out and save the life. It has also been said that a child whose life the mother has not been successful in saving was born to die by drowning, and why should they interfere with the fate of a child? Aged people likewise have been left to perish, because they say fate has ordained it so.

It is no strange sight to see a woman standing with oar in hand working it faithfully while at her feet stands a little child screaming and crying for attention, and tied upon her back is a wee little baby

cuddled up in warm wraps fast asleep. The latter truly was safe and secure from harm and danger.

One of the house boats which interested me greatly was the home of men who helped unload our ship's cargo. They were such strong, hearty looking fellows. Their meals were prepared on deck in great large kettles, and when the food was dished out there were fried fish, potatoes, some other vegetables, and rice as white as snow. It all looked good enough for even the passengers on our steamer to eat.

Tables and chairs were nowhere to be seen, but I soon found that the deck was to answer both purposes, for the men came and sat flat on the deck, crosslegged, and ate the food with chopsticks. They chatted away at a lively rate and ate the meal with a relish.

It is said these people do not drink much water, and perhaps that accounts for the absence of water bottle and pitcher, but in their places I saw a very large teapot from which every man poured for himself some good, hot tea.

The women and men did not dine together, but when the men had finished their meal, mother and the children took what was left, seemingly enjoying it as well as did the hungry men.

Though the women on these house boats worked

hard, yet I noticed they had pleasant, smiling faces. This to me is an indication of happy hearts. They had no time to sit idly by and borrow trouble or brood over the ills of life. Every wife had her time fully occupied, for between transferring passengers and looking after the wants of the family there was no time to spare in turning over the trials that came into their lives.

There was no opportunity to visit among the neighbors, for there was no one to take charge of their boat when they were away; but sometimes these floating homes came so close together that a friendly chat might be engaged in while plying the oar.

On some boats there are very large families, and upon the one I have been writing about there were eight children whose ages seemed to range from thirteen years down to the baby of less than one year. One woman had full management of all.

When thinking of China and the children there one's mind is apt to fly to the unfortunate little girls whose feet have been bound, but let me tell you that such cruelty does not exist among the people who live in the house boats, because these are the laboring class and must make their living by using their feet. The foot binding practice belongs to the higher class of society, and mothers teach their little daughters



that unless the feet are deformed they can never procure a husband, so with tearful eyes the little feet are allowed to be tightly bound. When we think of the heathen Chinese who have never heard the sweet story of Jesus and his love we are sad and say in our hearts, "God speed the day when the whole Chinese nation may learn to know Jesus and his love, and thus be raised not only above the foot compressing practice but the many other things which have a degrading and not an elevating effect upon them, and God bless the ever-faithful, self-sacrificing missionaries who by his help are striving to break down the barriers that hold the heathen people."

We shall now withdraw from the deck and go to the pleasant little music room where we may rest our tired eyes and weary limbs, for we have looked until daylight has almost faded into dark. There are many curious scenes to witness, but to describe all would make a large book. Now, my young readers, will you not pray for the Chinese parents and the children, asking the Lord to put in the hearts of all Christian people to work diligently for the saving of their nation?

We have left China with its strange-looking people and come on to India, another land where idols are to

be seen everywhere, in the houses, on the streets and in the temples.

Shall we ever forget the warm greeting of loved missionaries and friends who met us at the railway station? I think not. Such a handshaking time as we had, and, oh, what tears of joy rolled down our cheeks. While writing this for you, my little readers, I have been living the time over again in my mind and tears came unbidden to my eyes.

Surprises seemed to be in order that evening, for, when ready to start away from the station, a little company of orphans stepped out ahead of us with lighted torches held high over their little heads and immediately their strong, clear voices rang out in the still night and filled the air with the beautiful melody of "Oh! How I Love Jesus." This was indeed unexpected music and a fresh supply of tears filled my eyes until I almost cried aloud for joy, for my heart went out to the dark-skinned boys and girls who were being rescued from idolatry and being taught by our own missionaries the way to Jesus. In my heart I said, Who would not want to have a hand in the great work of saving the children of India for Christ?

As we drew near the missionaries' home, and before entering the house, there in the light of the moon and

upon the hard, dusty ground, we all knelt in prayer. Oh! such fervent, heartfelt prayers and such hearty amens as were uttered then, I am sure it shall never again be my privilege to hear. That was the great privilege longed for, and there we met on a common level, heathen and Christian together.

We found many things in this strange land to attract our attention, for the manners and customs of the people were an endless source of interest to us; but I cannot tell you of all I saw there, neither do I know what will be of greatest interest to you, so I shall have to guess at it and you may be the judge as to the extent of my success.

Our home was with the missionaries, and their home stood very close to the public highway. In the course of a day many people of all ages passed by: some of them were noisy, while others passed by quietly. So quiet were they that had we not seen them pass we would not have known they were passing; but there was always stir enough along the road to keep us from being lonely. One day while sitting upon the upper veranda writing I noticed an unusual amount of clatter upon the street below. I hastened to see the cause of the confusion and there beheld a company of men who had come from one of the villages not far away. Among their number was

a half-grown boy who carried upon his shoulders a beautiful little black kid—young goat. The boy kept the animal's body in place by holding its four feet with his two hands, thus the body formed a sort of muffler about his neck. I asked, "What does all of this mean? Look quickly." The person to whom I spoke did not know, but a boy passing by later on said, "There is to be a sacrifice offered in the temple not far away." Not any of our number were properly clad for the street just then, so we all lost an opportunity of seeing a living sacrifice offered to an idol made of stone. This instance was another reminder of the fact that we were among a people who knew not our God, who cares for and pities them. "We know that an idol is nothing in the world, and that there is none other God but one."

May the day soon come when a mighty host of teachers will go forth to gain India for Christ and teach the people of the home in heaven that has been prepared for all, and of Christ who sits at the right hand of God.

It seems to me that everyone who has ever visited India falls in love with it. Just a few days ago a friend called who had spent some little time in India, and we talked freely of that land and its people, when she remarked, "Oh! I just loved India." "But

why?" That seemed a hard question to answer. Surely it is not because of the sad sights which greet the eye on all sides. No, but there is an endless study of the people, their habits and customs wherever one goes.

The people of India seemed to have great love for their children, yet it has been said that when more than one daughter is born in the family the father is very sad and has been heard to remark, "What great sin have I committed that I should have another daughter?" Is this a great manifestation of love? Nay, verily. It is no wonder that women are thought so little of, and are made to bear heavy burdens and work upon the streets like men. You would be surprised to know that trunks which men considered heavy were carried by women upon their heads—seemingly with the greatest ease, for their head is erect and hands are swinging by their side. Early in life the little girl practices carrying by placing the smallest of packages upon her head, and she seems as proud of her success as a little American girl does after learning how to sweep well with the little broom which mamma had given her.

Women gather in large numbers at water tanks, each with a vessel holding perhaps two gallons of water. You may see them of all ages from grand-

mother down to the little girls filling their jars, placing them upon their heads, and walking off. Little girls, however, do not carry jars that are as large as those the women have.

Strange to say, the tank which furnishes drinking water for the family is also used as a bathing place, and should you chance to pass by a village tank you could plainly see the people bathing.

I don't believe the boys and girls of India need to be coaxed and begged to bathe, for it seemed to be the greatest pleasure of their life, as some have been heard to ask permission to go to the tank.

We visited many places of note while in India, and among the number was the city of Benares, the center of idolatry. There were many things in this city to attract attention; temples large and small, some very nice and clean while others were filthy dirty.

The Hindoos' sacred stream is the Ganges river, and in its water people bathe, expecting to be benefited spiritually and physically. There was a great throng of brown-skinned men and women, boys and girls who stood in the water pouring it over head and shoulders. We thought it wise to take a boat that we might better enjoy the sights along the shore. The boat was a very odd-looking thing, but that made

no difference to us. We all took seats upon the deck and were slowly rowed the full length of the shore. An immense crowd of devotees of all ages was seen bathing, praying, or washing their robes of pilgrimage.

Among the crowd of people I saw a man with a little child walk into the water. The air was very raw and chilly that morning, but the man considered it such a blessing to take his child into the sacred stream that he forgot to shiver. This was evidently the first time the little fellow had been in a larger body of water than the neighborhood tank at home, and the water seemed to interfere with his bathing, as he gasped for breath; but by persistent effort the father succeeded in teaching his child to put the water upon head, face and chest, and then while still standing in the water to bow the head in prayer to their favorite god. There was joy in the heart of the father over the victory gained. We saw its reflection in his face.

Great umbrellas were erected in the sand and mud along the shore, and under them sat numbers of people chatting or praying. Sick people were brought to the river's brink that they might lie and listen to the ripple of its tiny waves even if not able to bathe in its waters for the healing of bodily infirmities and to be cleansed of their sins as well.

Not so very far away from the open umbrellas and the bathing multitudes of people were the "burning ghats," the places where Hindoo people burn their dead, and where at any time you might see great, high piles of wood upon which the dead body of some one had been placed preparatory to being burned. Close to the funeral pyre we saw a body lying in the water, awaiting the convenience of the man whose business it was to set fire to the wood and burn to ashes the last remains of somebody's loved one. After the burning of a body, men and boys were seen hunting among the stones for bits of gold which had been ornaments belonging to the one who would no longer need adornment for the body. The ashes of all dead were cast into the sacred river, and friends left there feeling all had been done that could be done, for they had fulfilled their duty. The sight of those burning ghats was sad, unpleasant and disagreeable; so I tarried but a little while there, preferring rather to wander about the city, there to visit temples and bazaars.

We had often heard of Benares, and it seemed so very far away; but there we were and looking at idol worship in full blast, and it took but a little time to decide that much hard work is needed before the poor, benighted souls will learn of the God of heaven.



Orphanages were visited and there we saw boys and girls who had neither mother, father, sister nor brother, nor kinsfolk to care for them, but the Lord had raised up good men and good women—missionaries—who went forth and saved from starvation a great multitude of children whom they clothed and fed and are leading to Christ. We found among these heathen children some who had great love in their hearts one for the other, and when necessary they even shared their food with those who seemed not to have as much as they did.

These boys and girls loved to play such games as were commonly played by children of India, and their laughter sounded out in the evening air, so that we plainly heard it when nearing the orphanage. Those homeless and friendless children love pets as well as you do, my little readers, for hanging on the veranda in a cage was a parrot that loved to echo the sound of laughter and screams of delight that came from the rompers.

A dog which was fat as a butter ball belonged to the happy little group of dark-skinned children, and wherever they went the dog was sure to follow, wagging his short stump of a tail as hard as it was possible for him to do.

But I must not continue this recital longer. There is still much to tell. May God bless our boys and girls of America, and may God bless the children of the Orient.

MRS. D. L. MILLER.

*Mt. Morris, Ill.*

## CHAPTER FOUR.

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### SUNDAY SCHOOL EXTENSION.

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Sunday School Extension. Are you interested? I trust you are, for of all the schools upon the earth to-day the Sunday school is the best.

It is the best for many reasons.

It meets on the best day of the week, on Sunday. It has the sweetest music, the kindest superintendent, the truest teachers, the most interesting classes, the highest aims and the greatest Text-book. No wonder that the happy voices of old and young may be heard in hundreds of places both in the city and in the country, singing loud and clear the great and true song—

“ I love to go to Sunday school,  
When comes the Sabbath day!  
I wonder that some children wish  
To stay at home and play.”

If the great Sunday-school army could all meet in one place and join in the chorus—

“ I love, I love to go to Sunday school,  
And O, that all the children loved to go.  
I love to go to Sunday school,  
The Savior’s love to know.”—

what a grand choir they would make.

I think of the Sunday school as a great family—all of them God's children. Did you ever read the book entitled "The Seven Little Sisters Who Live on a Round Ball that Floats in the Air?" The great ball is the earth. The seven little sisters are seven little girls who live in different countries, and on different sides of the great ball. They never saw each other. Their names are not alike. They do not speak the same language, nor dress in the same manner. One of the sisters has a brown skin and oblique eyes. One of them is white, and another is as black as a crow. Of course, they do not have the same papa and mamma, still they are sisters. Not flesh and blood sisters, but real sisters just the same, for God is their Father and all are his children. In this way every boy is a brother to every child in the world, and every girl a sister.

You will greatly enjoy the little book which we call, for short, "The Seven Little Sisters." In it you can read about the toys and games, schools and homes of each one, and learn to love her as you do your own real sisters who live at home with you.

What a very, very large family there are of us when we stop to count them all—millions upon millions of children. But you ask, Do they all go to

Sunday school? Have all of them even heard about the Sunday school? No, not half of them, and that is just what I am to write about. All of us who do go to Sunday school and do know the good work must join hands to help our dear brothers and sisters to see and enjoy what our Father has given to us.

I said the Sunday school has the best Text-book. What is its Text-book? Everyone knows it is the Bible. The Bible is the best book that ever was written. Every man, woman and child in the world should not only read but study it.

In it we can read about the best children, the strongest women, the greatest men that ever lived. In it are written the true rules of life. It is the oldest book now in use, was written thousands of years ago and is published to-day in every language and read in every country. It is full of gold, containing not only the Golden Rule, but the Pearl of great Price.

The Bible has the greatest Author. God wrote it himself. Moses, Isaiah, Matthew, Luke, John, Paul, and all the other writers were told by him what to write. In the old book God has told all people how to be happy. He explains how to work, play, eat, sleep, talk, and to do every other thing

that people have to do. We can see God's goodness in the sunshine, in the birds, in the flowers, in the rain, and all the works of nature, but we can never know his love for us, nor what he wishes us to do, until we have read this great Book written by the hands of his servants.

We should read the Bible not only because of its great age, and because of its great Author, but because of what it teaches. Mr. Moody wrote on the front page of his Bible these words: "This Book teaches Ruin, Redemption, Regeneration." It teaches many things, but the greatest of all is the way to everlasting life. There is no other book from which this truth may be learned. There is no other way to learn it except by the study of the Great Book. It teaches the only way to live and to be really happy forever.

Our greatest American orator, Daniel Webster, said that the Bible did more for him as a speaker than any other book. John Ruskin, the man who wrote in the best English language of his time, said that his pure English style was due to his study of the Bible under the care of his mother when he was a boy.

No book helps the poor man as much as the Bible; for in it he finds that great riches are in

store for him. The negro, even when he was a slave, spelled out the words of the Great Book by the flickering fire in his cabin, and was made glad to learn that he could be a free man in another world.

The Bible is for old and young, rich and poor. It is suited to the sad and sorrowful, to the joyous and glad, to the learned and unlearned, to those who live on the sea, in the mountains, in the valley, or on the open plain. For boys and girls, men and women, everyone, everywhere, at all times, and under all circumstances, this is the greatest of all books. Where can it be learned? In

### The Public School ?

Every boy in this day and age wants to get what he calls an education. No boy knows exactly what this means. He only knows that it is something that he must have. When he is six years old he takes his little slate and speller and reader and starts to school. He is told that this is the first step. Here he learns to read, write and spell. A little later he takes up arithmetic, and learns how to add, subtract, multiply and divide, to write and read fractions, and after a while to do interest and cube root. At the same time he takes up the study

of grammar, history, geography. By and by he gets through all these books and is ready for high school. Then come algebra, Latin, chemistry, astronomy, etc. Finally this is finished, and then come the college days. He packs his trunk and goes away from home to complete his school work. He goes through the laboratories and libraries, makes a careful study of higher mathematics, science and philosophy, and returns home with a diploma. The people in the neighborhood look up to him as a leader. They say he is better educated than they are, which is true in one sense. But if the boy in all these years of study has not learned the teachings of the old Book of which God is the Author, he is not truly educated. He may know enough to teach school and do many things that others cannot do, but no one dares call himself educated, and still be ignorant of the will of his Creator. Yet I must say that many young people graduating from the common schools, high schools and colleges, have little knowledge of the Great Book.

The founders of our country came here because they were persecuted in Europe on account of their belief in the Bible. They were careful to found the first laws and schools upon the Bible. For a long time the Bible was the reader and speller of their children when they started to school. Even



within the memory of our grandparents this was true. Puritan boys and girls were taught their A B C's from the Bible. Matthew, Mark, Luke and John were used as readers in place of the books we have now. In those days to know the Word of God was counted greater wisdom than to be able to read Latin and Greek. The schoolhouses were not so fine, nor the desks so nice as the ones our boys and girls have in these days. The seats were made of rough boards and had no backs to them. The room was often cold. The teacher was not a college student, but the Bible lay on his rough desk and was the one book that every pupil, old or young, was expected to own. Children were taught to fear God and to keep his commandments. Then one could truthfully say, "The common schools are the hope of our country."

We have better schools now in many ways than they had then. Our teachers know more subjects and can teach them better. We have finer maps, globes, charts, libraries, and all that, but the Bible has gone out of use. No one ever thinks of using it as a text-book now. The Bible dare not be taught in the day schools of America. This is a sad truth. Under the State laws the teachers dare not even read from it during the morning exercises, if anyone objects.

A few years ago a plucky teacher read from his

Bible to his school every morning. Objections were raised by unbelievers in the district, but he refused to stop the reading. He continued to do faithfully what he felt was his duty, until one morning an officer appeared at the schoolhouse door and arrested him for breaking the law of the State of Wisconsin. The teacher stood the trials in the courts, but was defeated. The Supreme Court of our country decided that it was not lawful to read the Scriptures in the public schools.

This decision was not given because there was any objection to the Bible, but because the school belongs to the State and the State does not claim to teach religion. This work is left for the church to do; so it is no wonder that the boy and girl can go through the common schools and get no knowledge of the greatest of all Books.

### Our Church Schools.

The church then is to teach the Bible. For this purpose every church has founded schools of its own. The Presbyterians, Methodists, Disciples, and all other denominations have schools in which their young people can be educated. In these church schools the Bible is taught. They teach also science, language, philosophy and art, so that the Bible is studied in these schools chiefly by those intending to be missionaries and preachers.

The average college student does not study the Bible much. He is so old when he enters the college, and his time is so short, and his expenses are so heavy, that he studies only the things he thinks he will need in his life work, and the Bible is neglected.

Even if everyone who went to church schools could study the Bible there, only a few out of every thousand ever get to these schools, and so nearly every one would still be ignorant of the Great Book. The Bible must be taught in some other way.

To show that those who go through all the schools do not learn about the Bible, I must record that some time ago a certain profesosr in one of the big colleges gave a test of ten simple questions about the Bible to one hundred of the graduating class. He selected both ladies and gentlemen. The students knew Latin, Greek, Algebra, etc. When called into the class room they were told that no names would be given out and that each one should do his very best to answer all of the questions asked. The questions were so very easy that a bright Sunday-school girl twelve years old should be able to answer them. No doubt most of the readers of these pages could write the answers quickly and correctly. Here are a few of the questions :

“Quote a Beatitude.”

“Where is the book of Jude found?”

“What is the Pentateuch?”

Is it not too bad that forty of them could not quote a single one of the beautiful sayings of the Savior on the Mount? Fifty said that the book of Jude was found in the Old Testament, and over seventy of the hundred said they had never heard of the Pentateuch. I do not call these students educated so long as they know so little about the greatest of all books. This test was given in a well-known church school in this country, and shows clearly that the common schools and church schools do not teach much about the Bible.

Here we come back to where we started. Around the entire circle of schools we have gone, and must come back to the great school that meets on Sunday. Sometimes it meets in the morning, sometimes in the afternoon, and sometimes in the evening. Sometimes it is held just before or just after preaching. Sometimes it meets all by itself, but always to study the Bible—the great Text-book.

All the maps, charts, cards and pictures are based on the great and good Book. No boy or girl can go to Sunday school year in and year out, and study his lessons, and not learn a great deal about the Bible. We never call it a Bible school or church school, but this is the plan the church has taken to teach the Bible. The hour is short and we have only fifty-two lessons in a year, but in seven years we study the entire Bible.

In this way anyone can go through the Bible several times during his lifetime. We are glad for the Sunday school, because it is the one place where children have a chance to learn much about the Bible.

A few years ago parents taught their children from the Bible at home. This is not being done as it used to be. I heard a great man say not long ago that what we need to-day is a better brand of parents. Bread and butter and good clothes are well, but they do not make men and women of boys and girls, for "life is more than meat, and the body is more than raiment." A boy is not a man just because he is grown up, nor is a girl a woman just because she can wear long dresses.

It is not enough to know how to keep out of the prison and the poorhouse.

How strange that a man will give money to buy Bibles for the children of India when at his own fireside the Great Book lies unopened from year's end to year's end! It is good to give for the heathen and everyone should do it, but no gift, however great, will be accepted as the fulfillment of that other commandment which says, "Study the Scriptures."

Home is the sweetest word in our language. How deep and pure the lessons learned there! Many a man whose hair is white, and whose step is feeble and slow, has hidden away in his heart tender memories of a mother's teaching at her knee.

Many a mother has gathered her little ones about her chair to teach them the great lesson of life which they never can forget.

Yet it is a fact that most of the work of teaching the Word in this day is left to the Sunday school. For this reason I make this appeal in behalf of the school that it may be improved in every way. The home school should be made larger and better, and thousands of new schools started.

### **The Church Demands It.**

Sunday-school extension is the basis of church extension. A knowledge of the Word should come before a child unites with the church. The Bible contains the rules by which the church is to be run.

When one studies carefully into the lessons selected for the Sunday school, he is sure to learn much about the plan of God concerning his life. One year he may learn of Paul, the next of David, in particular, but every year he hears and reads and finds out about the Savior who died for him. Knowing the Word, and feeling his duty as well as having a deep respect for his teacher and the house of God, all work together to win him early to the church. Over eighty per cent of the converts last year were Sunday-school scholars. The church demands Sunday-school extension.

The Sunday school is a good forerunner of the church. In many new neighborhoods people will not go to hear preaching at first, but the children

can always be persuaded to go to Sunday school. If the Sunday school is interesting, after a while the parents will come. Soon preaching services can be held, and later a new church opened. In this way churches are started in communities with the Sunday school as a foundation. This method has proven very successful in our cities and mission fields.

### **The Lord Commands It.**

God, speaking through his Son, told the disciples to start Sunday schools. He did not say this in so many words, but he did say, "Go ye into all the world and teach my Gospel to every creature." The duty of the Sunday school is to teach the Word. Note that Christ used the word "teach," and not "preach." This makes it plain that the preacher is not commanded to do all the work. Were no other arguments given, we should be ready to obey, without question, this command of the Most High.

You have heard of the Great Teacher, of him who went about doing good. Sometimes he was by the seaside, sometimes on the mountain, again in the synagogue, but always teaching, teaching, teaching. His life work was to teach the will of his Father. He was persecuted, even unto death, that we might live. He became our example in all things. We have, then, the demand of the church, the command of God, and the example of Jesus, all in favor of Sunday-school extension.



Everyone should know the Bible. We have seen that the common schools cannot teach it, that the colleges do not teach it, that even the home teaching overlooks it, and that to the Sunday school is entrusted the Sacred Word. In behalf of those who never heard of our Savior, and in behalf of all who should know more of the Great Book, let us join in making the Sunday schools larger and better and more numerous than ever before.

### The Home School.

Before much can be done for new schools the home school must be a good one. Every boy and girl can help to make it so. Do not think that the superintendent or teacher can do it all. Every boy must put a "shoulder to the wheel," if the Sunday-school wagon is to roll onward and upward. Every girl must help too. There is work for all.

There is a work for me and a work for you,  
Something for each of us now to do.

I must tell of a girl in our Sunday school who came to me one day and said, "What can I do?" I said, "What do you want to do?" She replied that she was ready to do anything we asked of her. I sent her to visit a little girl who was sick and who has since joined her class in the Sunday school. I might tell many more things that girls and boys have done in our school here in Chicago.

Some time ago the boys in our Extension School No. 2 wrote up a good bill, inviting people to come



to Sunday school. We printed it just as they wrote it. A copy of it with full explanation was published in the *Young Disciple* of Feb. 20, 1904. They have distributed thousands of cards and papers notifying others to come to our Sunday school. There is work inside and outside, weekdays and Sundays, that the boys and girls can do to make the home school better. They should be in their places early and help in all the exercises. Then they enjoy themselves, the superintendent is happy, the teachers are pleased, the school is a big success, and God is glorified.

Among the helpful plans that every school should have for its work, we will consider the Cradle Roll, the Messenger Department, and the Home Department.

### **Cradle Roll.**

Every school should have a Cradle Roll on which to write the names of babies who are too small to come to Sunday school. This gives the little folks something to do. Very small children enjoy securing the names of newborn babies and bringing them for the Cradle Roll. They keep a sharp watch and surprise their teachers often with the interest they take in it. I have known names to be on our Cradle Roll in Chicago before the child was a day old. This work has more good in it than one will think of at first. It means more to the baby than it does to the child who secures the name, and often more to the mamma than it does to the baby.

What a blessing that the child will find out first of all that outside of the family, its best friends are the primary teacher and the class of little children of the Primary Department in the Sunday school. This first impression will cause the child to want to go to Sunday school just as soon as it is old enough. Early impressions on the mind last a long, long time, often to the end of life.

Many a mother who does not to go to church herself cannot refuse to send her baby's name when asked by some sweet-faced little child. It seems such an innocent thing to do. No harm can come to her or her darling. Many a mother has brought her child at the age of three months and heard the little children sing their songs for the baby, and gone away from the Sunday school a better woman.

One family living in this city, who did not go to any church, allowed a sweet little girl to carry the name of their firstborn to a Cradle Roll. Three months after this the little one fell sick, and in a few days closed its eyes in the last long sleep. In their sorrow the grief-stricken parents knew not where to go for comfort, until they remembered that little Mary was a member of a certain Sunday school. Then they went to the pastor of that church, and from the baby's church they followed her to her little grave in the cemetery. The following Sunday they came to the same church and gave their hearts to the Lord. All this and much more has been done by the help of the Cradle Roll.

### The Messenger Department.

This department is for the boys. We call it the Messenger Department. The work is done by boys between the ages of eight and fourteen years. They need a man to help them plan, but they do the work. They can do more for the Sunday school in one Sunday than most men can do in a week. In many places they wear a button while they are on duty. The button reads,—“The King’s Messengers.”

They should be organized with a president and secretary, who should preside in their meetings. They should make motions and vote upon the things to be done. I believe in the boys. They can visit absent scholars, run errands, carry messages and flowers to the sick, distribute tracts, work for the Home Department, and do a hundred things that ought to be done, and that no one else can do as well as they. Sometimes they do regular missionary work.

I heard of a band of the King’s Messengers who agreed that each boy should bring a man to church one Sunday evening. One of the boys was the son of a saloon-keeper. He started out bravely, his face beaming, but the first man he asked said, “No, indeed, I will not go to church with you. Why, you are a saloon-keeper’s son.” The poor boy turned away sorrowfully, but not altogether discouraged. He asked the next man he met, who said even more gruffly than the first, “No, indeed,

I would not be caught at a dog fight with you. You are a saloon-keeper's son." Fighting back the tears bravely the boy went home discouraged. When he came into the sitting room his father said in a kindly tone, "Well, what's the matter, my son?" At first he refused to reply, but soon turning to his father with tears trickling down his face he said, "The boys agreed that each one should bring a man to church. I tried two men, but they refused to have anything to do with me and scorned me because I was a saloon-keeper's son. Now I must go alone to church, unless," he faltered, "unless you will go with me, papa." The father, clasping the boy to his side, bent over him and said, "You shall have a man to take to church, my son; I will go with you." They went together, the father and the son. That night at the church the father was converted, and on returning emptied all the liquor into the street. To-day, in the same room, the father and his "Messenger Boy" are partners in a neat and profitable grocery store and the family are happy. Give the boys a chance.

### **The Home Department.**

Every Sunday school should have a Home Department. This department furnishes work for many hands. It brings comfort, and the knowledge of the Word to the heart and hand of those who cannot attend the school session. Many books are published and much is written on this subject.

I will take space only to say that every school should have a Home Department. The enrollment and collections may be largely increased, and great good always results where the Home Department is well organized and well managed.

### An Evergreen School.

Every Sunday school should be EVERGREEN. By this I mean it should meet once each Sunday in the whole year. Snowstorms, bad roads, rains and things like these should not hinder this great work. The Sunday school that closes in the winter time is like a well that freezes in cold weather. How easy to keep the water fresh and the pump open if someone keeps working the handle! How much hot water and hard work it takes to thaw out the pump when it has been allowed to freeze! A frozen pump will not quench the thirst of man or beast, nor will a closed Sunday school save a single soul.

The school should be kept open so that all the lessons may be connected, and the boys and girls may have a diploma given them at the end of each year to mark perfect attendance. We now give a diploma for perfect attendance in our mission school in Chicago. The diploma is given to each one that is present every Sunday for one entire year. If present two years without an absence, they receive a star for the second year. This star is pasted on the diploma. Another star for the third year, and so on until on their diplomas

shine six bright stars. In this way they have a perfect record for seven years.

Our boys and girls take great pride in having a perfect record and receiving their diplomas. Some have already four stars, which means they have not been absent one Sunday for five years. I believe the boys and girls will feel the same way in other schools and help to hasten the time when every Sunday school in the land will meet every Sunday in the year and the children will be rewarded for their perfect attendance.

### **Graded Lessons.**

Many learned men are now working on a graded course of study for the Sunday school. By and by we can have for our Sunday schools a graded series of lessons, similar to those used in the day schools, only, of course, they will be founded on the Bible.

Pray for the time when we shall have helps and a graded course of study, so that the boy and girl may advance from year to year until they have earned a good standing and can pass the examination which entitles them to a Sunday-school diploma, on the basis of scholarship. All these things should come to pass in the not very distant future. We must work while we wait and pray for them.

### **New Schools.**

As soon as the home school becomes real active and full of the spirit of the Great Book, the boys

and girls will begin to look about them for someone who is not in any Sunday school. When a boy is found who cannot come to their home school then the little minds will begin to plan a way to open a new Sunday school within the reach of their neighbor. The joy that comes from the home Sunday school fills the heart full of a desire to help everybody in the world to enjoy the same blessing. Do not be mistaken; this is the real truth. Boys and girls in wide-awake Sunday schools are anxious to help start new schools in behalf of the boys and girls who are not so well situated as they are. Thousands of hearts and hands are ready and waiting to do all in their power to aid this great and good work. I think every reader of this chapter is willing to work early and late to help start new schools near at hand, or far away, if they only are told how and where.

### Where ?

It seems hardly necessary to ask where new Sunday schools should be opened, for the bright young mind has already said EVERYWHERE. Yet when one says "everywhere" he is likely to think of India, China, or some other foreign land where many millions of children are living in ignorance and darkness. It is well to think of India, and how glad we all are that hundreds have been helped and comforted by the missionaries and the money the Brethren church has sent there. The



work, great as it may be to us, is so small among the millions that it seems only like a grain of sand upon the seashore, or a drop of water in the sea. It is well to think of the needs of Africa and other countries far away. The Author of the Great Book will richly bless all who go to carry the blessed Bible to these, as he will also bless every penny that is given in his name for that work. But there is work nearer home that everyone can help to do.

### **In the Country.**

A new Sunday school is needed in nearly every neighborhood. There are boys and girls going to school in the winter time and working in the fields in the summer time, who go skating and hunting on Sunday. Their papas and mammas were not taught to go to Sunday school when they were children and never learned much about the Great Book, and so the little ones never learned to go to Sunday school. They never will learn unless a bright young playmate will invite them, or even go and bring them to the Sunday school. This Sunday school can be started in the old red school-house on the corner, or in some farm home, or even under a shade tree.

The best boys and girls in the world are found in the country. They grow up to make the best men and women and every one of them is very precious. I knew a little blue-eyed fellow whose usual sport on Sunday was fishing and hunting.



One Sunday in the springtime a tall man with a peaked nose and a "straggling" beard opened a Sunday school in the schoolhouse, and little blue-eyes was persuaded to go. He was noisy and full of mischief at first. His teacher was worried, for he always carried pins, paper wads and other things that boys should not have in Sunday school, but he kept on coming and learned much about the Scriptures, and grew up to be a great and good man. He now travels far and near in behalf of the children of his State. Who knows where he might be had it not been for the schoolhouse Sunday school? When we think of the far-away lands and are saving our pennies to help the workers there, we must not fail to look about our country homes to see what a great work can be done right at our elbow. Country life has fewer temptations than a small town or a large city. But even there we find a great tendency to neglect the study of God's Word, and there is therefore the need for many new Sunday schools. A good moral life, lived with little knowledge of the Great Book, may receive the praise of men, but cannot meet the requirements of heaven.

### Small Towns.

Many strong men and women come from the small towns. Poor and unlearned homes exist in every village in America. Poverty is no disgrace, and often a great blessing. Ignorance is a crime,

for which the homes, the neighborhood and state are to blame. Some of the homes are Christian, but many of them are so wicked as to be repulsive. The saloon works its ruin there the same as in the city. On the main street nearly always its doors are wide open and its foul stench offends the nostrils of the passer-by. Inside men gather at the bar and spend their hard earnings, or the money their parents left to them for that which ruins the soul, when it should be used to buy bread and meat and clothes for the children at home. It is bound to turn the kind father into a cruel tyrant, and a noble young man into a hopeless wreck. A few broken chairs, a table, an old stove, a bed poorly covered, and a bare cupboard make up the furnishings of the drunkard's home. These homes need help. The poor children, unless some angel of mercy comes to them, will follow in the footsteps of their father. If you never counted how many homes are made sad because the father drinks, do so now. Many other things might be mentioned which create a need for work in small towns. Poverty, unbelief, misfortune and many times too much money all join in making up a list of people who are careless about their future welfare and the religious teaching of their children. In many towns the churches fail to reach either the children or their parents, and there is a great need for more work among them. The Sunday school will often do what no other power can do.

In a small town in Indiana a crowd of rough men spent Saturday night carousing, and their Sunday afternoon on the streets, telling rude jokes, spitting at chips, laughing boisterously, and thus drifting slowly towards the whirlpool of destruction. Smaller boys, less bold, skulked along the street on the opposite side, and longed for the day when they, too, should be grown up and engage in the rudeness of the saloon gang. The preachers had preached long and loud against such conduct. The newspapers had done what they could, but still the young men went on from bad to worse.

One day a modest Christian lady came in town to teach in the public schools. Seeing the need and knowing her duty as teacher, she began at once to plan to break up the gang. Securing the help of the principal of the school, and noting that all church services of the day were held in the morning while the young men were sleeping off the effects of the Saturday night brawl, after much counsel they concluded to open a Sunday school in the afternoon in a vacant store room and try to get the young men to come. They opened with an attendance of three, but kept at it until the crowd was entirely gone from the saloon front on Sunday afternoon. The slouchy clothes and rags began to give place to clean, respectable attire, and to-day, after three years of hard work, the last saloon is closed and the church which used to be vacant is filled with a crowd of fine young men and

women, and there is not to be found one boy or girl in the whole village who is not enrolled on the records of the Sunday school.

This example cannot be repeated in every town. No, indeed, for wicked men cannot all be redeemed in so short a time; but the small town offers great opportunity to the Sunday-school worker. And though only a few be saved, one soul is worth more than the entire world.

### **The City.**

We now come to the most important field for study, the great city. In another chapter of this book Brother Miller tells you about the great need for every kind of rescue work in Chicago. This great city of the West may be worse than any other in the land. Yet in every city there is great need for new Sunday schools.

There are many plans for making the city better, but most of them are intended for men and women rather than for children. Yet it pleases me to see how much attention the boys and girls are receiving the last five years. Wise men have learned that the best time to save a life is in its beginning. Someone has said, "Save a man and you save a soul; save a child, and you save a multiplication table." In other words, the soul of a man may be saved later in his life, but if the boy is saved, he has a whole lifetime in which to work for the cause of his Master.

In the cities we have schools of reform, prisons, and many rules, regulations and institutions which are good. They have a work to do. Our cities cannot be run without them. Yet of all the forces at work, the greatest to my mind in behalf of children is the Sunday school. The Sunday school takes the child through its Cradle Roll right from the mother's arms. When properly run, it keeps the child in its classes and leads him tenderly and carefully and naturally into the church. By and by, when the days of real work are over, and sickness or age keeps men and women at home, the home department carries the lesson there. So all through life the Sunday school works for the welfare of everyone.

But we praise the Sunday school most because of what it does for the boys and girls rather than for men and women. Could I have my way, I would start a Sunday school in every wicked block in every city. I would secure the names of boys and girls as soon as they were born, gather them into classes as soon as they were able to walk, and keep them in classes, though but half a dozen in a class, until they were too old and feeble to come.

THE SUNDAY SCHOOL PLAN IS THE BEST because it gets the children before they go wrong. A life may be reclaimed after falling into sin, but where one is saved thousands go on to ruin. On every hand, at every turn, in our cities, a hundred temptations stand ready to lure one on and

on to destruction. Against these temptations the modern Sunday school rings out its cheerful song. Its kind teachers draw the pupils from the neglected homes of rich and poor alike. From the ranks of the Sunday school the children are stepping every day by hundreds and by thousands over into the church.

No one will ever know the great good that is being done by the faithful missionaries, teachers and superintendents who are going down the dark lanes and into the dismal homes in Chicago and other great cities to tell the old story of Jesus and his love. Only the angels in heaven can count the good that will be done through this great work.

Praise God for the boys and girls out in the country who are helping to make this work possible in Chicago,—these children who have taken upon their hearts and into their hands the work of opening new Sunday schools here. For the benefit of those who do not know what has been done, I will give a brief history of the Sunday-school extension work in our city.

On Christmas, 1901, our main Sunday school in Chicago, numbering about 125 members, gave the children pocketbooks for presents. A bright nickel was placed in each pocketbook. The children were told that the pocketbook was for them to keep, but the nickel was not. They were asked to invest the nickel in anything they could and see how much money they could earn by Easter for the Master's work. How hard these little ones

worked! They were not all little children either, for some of the larger ones took an interest. They ran errands, sold newspapers, washed dishes, and did ever so many things. One little girl sold potato peelings. By Easter time they brought into the treasury for extension purposes \$25. This was called the Sunday School Extension Fund and was to be used for opening new Sunday schools where they were needed. The sum being small, it was thought best to make it larger before beginning any work. So a letter was written to the superintendents out in the country, explaining what had been done by the boys and girls in Chicago, and asking that the children in the country be given a chance to help on the free purse plan. In response to the letter several hundred purses were asked for by boys and girls in all parts of the United States. The country army went to work in real earnest and God greatly blessed them. Within one year from the time that the first bright nickel was given in the Chicago mission, several hundred dollars were in the Lord's treasury for the purpose of opening new schools.

Then our church in council decided that one new school should be opened. After a careful canvass of the city by districts a hall was selected on the South Side of the city, about nine miles from our mission at 183 Hastings street. It was thought that the students who were attending the University of Chicago would help to carry on this school.



This has proven true, and over seventy-five children have been enrolled in the new school in less than one year. The majority of these children would not have been in Sunday school anywhere had our new school not been started.

### **The Second Year.**

Many purses were asked for the first year which were to be sent out the second year. So the second summer more purses were sent out than the first, and again during the long, hot days the little ones were toiling for the good of the boys and girls in the city, and when the returns came in the committee felt that Extension Sunday School No. 2 could be opened. This school was opened in a storeroom at 466 Van Buren street, a distance of one mile from the home mission. This school now enrolls nearly one hundred members. Through the efforts of our great work there are now enrolled in the Sunday schools of Chicago nearly four hundred children.

In addition to the Sunday school we now have preaching and much other work in each of these places. Only our Father in heaven knows how many hundreds and thousands in the years to come will hear the Word of God through this work started by the boys and girls who believe in Sunday-school extension. This extension work, so much needed by Chicago, may be made to bless every city in the land.



Much could be said also in behalf of Sunday-school extension in India, China, and all countries on the globe, for Sunday-school extension is the basis of church extension, and the children must be saved, if the church of Christ is to increase through the years to come.

There are a hundred answers to the question "Where?" the shortest of which is *everywhere*.

It may be in the humble cottage, by the wayside, or in  
the palace grand;

It may be in the synagogue or on the shifting sand;

It may be on the mountain side or under the spreading tree;

It may be on the swelling tide of the wild and restless sea.

We are apt to think so much about the place and season that the simple opportunities of life go by us unused. Jesus, the great Example, has taught us that churchhouses are not necessary, schoolhouses are not needed, even cottages and shade trees may be done away. Superintendents, secretaries, and all the lesson helps may be put aside. Wherever one person, old or young, teaches any part of God's Word to another in spirit and in truth, there is convened a modern Sunday school. Anywhere, under the ceiled roof, or in the open field where the stars of heaven shine and men and children live, there will our Savior be present for Superintendent, the angels for secretaries, and the Holy Spirit to make clear the Holy Word to the needy soul.

M. R. MYERS.

## CHAPTER FIVE.

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### OUR YOUNG PEOPLE.

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“WHAT shall we do with our young people?” is a problem that has confronted every nation, state, city, church or family since the advent of man, and with all these ages upon ages of wise counsel and experience to profit by, the question still waits a complete and perfect answer. There can be but little doubt that the one consolation which our first ancestors, Adam and Eve, had, after their expulsion from the garden of Eden, was the planning and preparing for a prosperous future for their children. Next in order, as the world became populated to such an extent that nations sprang into existence, we find efforts being made and methods instituted whereby the youth might be educated and placed in the proper environment to develop into better men than their fathers before them.

Much time and attention have been paid to the youth of all ages, and were it not for this fact the world would not have attained the degree of civilization and perfection which it is enjoying at present. Wise men and sages have used their voices, great and learned authors have used their pens, priesthood and clergy have devoted their energy and ability, parents have wielded their influence, and all this in be-

half of the young man and woman. Solomon, the wisest man that we read of in sacred history, devoted special attention to the young man, and dedicated many of his songs and proverbs to him. What more beautiful bit of prose can we find in English and American literature than the twelfth chapter of Ecclesiastes? "Remember now thy Creator in the days of thy youth." That beautiful counsel is contained in this one verse of that passage of Scripture so well known and read in all Christian homes! Solomon undoubtedly spoke from experience as well as from observation, and when we take into consideration that he was a young man when he wrote the book of moral philosophy called "proverbs," it appeals to us with more emphasis than it might otherwise.

We might fill these pages with the names of famous authors from time immemorial who have devoted their time to writing treatises to the youth on social, physical and moral philosophy, whose productions stand as monuments in literature. Have their attempts to do good or to accomplish the desired results, proven a failure, or why is it that men of to-day are just as concerned, and efforts in behalf of the young people are constantly and rapidly increasing rather than diminishing? Are the young people of this age more in need of consideration than those of the past?

Let us weigh these questions carefully and decide as to their answers. Surely the men of old have not

failed, their words of advice have been heeded, their example has been followed, and their lives have been lamps unto the feet of each succeeding generation.

Just as the tiny coral lives and dies, and by its death leaves a shell-like structure upon which the infant coral builds and in turn contributes its quota to the whole, thus forming vast tracts of land upon which great cities are built, and man lives and moves; just so does each succeeding generation profit by the experience of the previous one, and in that respect the world grows and will continue to do so till its overthrow.

It is a much disputed question as to whether the world is growing better or worse. We have neither time nor room to discuss this question, but suffice it to say that with the magnificent opportunities afforded the young people in this golden age of the twentieth century, there is an appreciable lack of morals and true Christian piety. In ancient times when more thought was given to religious training than to the sciences, histories, languages, etc., the people had not reached that degree of mental attainment whereby they might enjoy the ideal of spirituality possible to Christians of to-day. Their ambition was to live clean, moral lives, the majority of them not being capable of distinguishing between morality and spirituality, whereas the people of to-day, owing to our advanced methods of education and moral culture, ap-

pear to be educated beyond the need of a religion. Our text-books dispense with the idea of divine creation, and the birth and growth of all life is attributed to natural causes. Very little, if any, attention is devoted to the study of sacred history or things sacred, and from my own experience I can freely say that I might yet be, practically speaking, in ignorance of my Creator and his controlling power over the destinies of men, so far as my public school education was concerned, had it not been for my religious advantages at home. This is a sad reality, but one that must be faced; and I maintain that as the world continues to develop and the opportunities afforded in the way of religious freedom and freedom of thought excel all previous history, there is a constantly increasing proportion of skeptics and unbelievers.

Surely, in this age of over-education on the one hand and under-education on the other, we can ask with David of old, "Is the young man safe?" and the silent answer gives rise to the subject of this chapter: "Our Young People, their Needs, and How can we Better their Condition?"

It is not our object to solve the problem mentioned in the fore part of this chapter regarding the youth of our land. No, indeed! That would be too colossal an undertaking and one that we will leave for greater intellects. Our object is merely to make a few suggestions, the adoption of which we are op-

timistic enough to believe will effect a revolution in our church organization and methods, without in the least affecting the church principles and doctrines. From observation and a close study of the conditions as they exist at this writing, I firmly believe that the ideas and reforms to be mentioned hereafter will act as a mighty impetus to further the church interests and to perpetuate her good old conservative doctrines.

Before continuing let us decide as to the needs of our church as it stands to-day. We all firmly believe that it is the one organization in existence which endeavors to follow out the commands of the Bible literally, and to maintain that lofty ideal conception of the Christ life, as it is depicted in the New Testament. We are open to argument at any time that her creed is founded on the Bible, and that strict adherence to it is conducive of an excellent moral and Christian character.

A few years ago our church methods might have been open to rigorous criticism as regards Sunday schools, prayer meetings, young people's meetings and general missionary activity, but with what rejoicing can we younger members read of the first advances in these directions, and note the degree of perfection to which they have attained as church institutions, with the accompanying results. Gradually these reforms have manifested themselves in different locali-

ties, then in districts, and finally were adopted by the entire Brotherhood. Who among our most conservative members, those even who opposed the institution of these services, can at the present time doubt that they are factors in our church work which cannot be dispensed with without materially handicapping our possibilities for enlarging the church and developing the spirituality of the members?

No, indeed. These three branches of religious effort are the very foundation upon which our church of the future is to be built, and their adoption was purely providential. The Sunday school takes the child as soon as it is able to leave its mother's arms, and, by picture lessons, illustrated truths, etc., gently unfolds to the tender, impressionable mind the morals and teachings of Jesus. Thus the very first thoughts of the child are turned to things sacred, and as he advances in years, by a systematic course of training, he is taught the Holy Word, and thus is laid the foundation of many a great and noble life. At the age of fifteen or sixteen there is a natural tendency to drift away from the Sunday school and its influence. He has arrived at the age which is the most critical in the life of any individual. As he approaches manhood he imagines that the Sunday school is merely for children, and that he has advanced one stage above the needs of religious instruction as it is taught in the Sunday school. Gradually his attendance be-



comes less frequent. Society has its allurements and exerts a most powerful influence over him, and before we realize it our young friend has been lost not only to the Sunday school but also to the church.

Just at this stage the young people's society ought to exert its influence, and the possibilities of a well-organized society with all of its branches of Christian work are as great as, if not greater than, those of the Sunday school, for what would the training of the Sunday school amount to if the youth were to spend the rest of his life in riotous living? Oh! that the false theory of the youth sowing his "wild oats" could be abolished, and that forever. And right here let me say that young people's societies can do more good than any other effort that may be advanced. I speak not only of city life, but of conditions as they prevail everywhere. Great men of different Protestant denominations have had a stern realization of the work that could be performed, and have been far-sighted enough to see the wonderful results that would ensue from a consistent, censecrated effort along this line among the youth of our land. Out of these facts have grown a number of large and well-equipped young people's societies,—such as the Young Men's Christian Association, the World's Christian Endeavor Society, the Epworth League and the Baptist Young People's Union. The first two mentioned are strictly interdenominational, while the last two repre-



sent the Methodist Episcopal and Baptist denominations. Of these larger organizations of young people we will speak further in the latter part of this chapter. Suffice it to say that the most difficult problem of all church and religious work is that of interesting and holding the young people; and any effort in their behalf should receive the most careful consideration, and any reform which will result in the most good to the greatest number should be speedily adopted.

Still another advance in our church methods in the past quarter of a century is the institution of a number of schools or colleges in different parts of the United States, owned and controlled by our denomination. These schools, which are well known to you, viz, Mt. Morris, North Manchester, McPherson, Juniata, Bridgewater, and Lordsburg, are fairly well attended, averaging, perhaps, one hundred and fifty in attendance each year. Here all the elementary branches are taught, comprising practically the same course as that of the grammar and high schools, and upon leaving these institutions the student is well equipped for a course in any of our large colleges or universities throughout the land. The founding of these schools is one of the most hopeful signs in the later history of our church; and may the day be not far distant when our people as a whole will feel the great need of a thorough preparation for life by a systematic course of training therein. May the in-

flux of students desirous of laying a firm foundation for a successful future and a noble life be in such numbers that our present schools will soon be taxed beyond their capacity, and as a result numerous other branches be started, until our denomination will be foremost in its educational advantages and our people among the best educated and most highly cultured of the land.

At the present time these schools are doing a noble work and deserve every encouragement. Equipped as they are with expert instructors, and with men at their head who have a reputation for being among the most resourceful men of our church, as well as men of shrewd business ability, they form no mean part of the great educational system for which our country is noted. A majority of the students come to these schools direct from the village or farm, strong physically, eager to learn and make the best of their time and opportunities, and as a result they go forth better men and women socially, spiritually and morally, and better able to cope with the duties of life. As they return to their homes the influence they wield is mostly for good, and thus indirectly the schools are gradually reaching out to many sections in which our Brethren are located. Again let me impress upon you the vast importance of this particular reform, as we are pleased to speak of these later developments of the church. May the efforts in this

direction be richly blessed and eventually may our schools grow and develop to the fullest extent of their possibilities.

Then, again, our church is gradually extending her borders in foreign lands. Never before in her history has the missionary effort and spirit been so pronounced as it is at present. We have missionaries at work in many different countries and cities. For instance, Copenhagen, Denmark; Malmö, Sweden; Geneva, Switzerland; Montreal, France; Smyrna, Asia Minor, and a number in India. All these have grown up in the last twenty or twenty-five years, and those of our people who were wont to think that missionary effort begins at home, and that poor, ignorant heathen should be deprived of the Truth in order that our neighbors who have had opportunity after opportunity to hear and accept the Gospel, might be labored with and entreated until they are practically forced to accept, are fast becoming interested in the foreign missionary endeavors. The large collection taken at our Annual Conference in 1903, and the interest and enthusiasm exhibited at the missionary meeting, are indicative of the general feeling along this line throughout the church. In other words, we are awakening to the fact that the command of Christ, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is a personal command, and one of equal if not great-

er importance than some on which we lay much stress. A greater interest is manifested and a more consistent effort is being made at present by all denominations in missionary work; and what a satisfaction it is that our church has its quota of consecrated workers in the field, with prospect of more in the near future.

And now to return once more to the question which gave rise to these last remarks: "The needs of our church as it stands to-day." Following the remarkable advances and reforms just cited, there would seem to be but little room for improvement. Is that the opinion you have, dear reader? If so, change it at once and become one of the strong advocates of an endeavor which is prompted by a careful study of circumstances, and which has Christ and his cause behind it as a motive. There never has been and never will be an organization reaching that degree of excellency termed "perfection." And what a wise provision this is! For, should we be able to attain to that stage here on earth, our ideal in heaven would be lost and there would be nothing worth striving for in the future. Hence when I state that we as a denomination have needs, you will not be surprised; needs so glaring and so prominent that but few can fail to note them, and for the supplying of which I can but wonder that steps, aye, even great strides, have not long since been taken.

With your permission I will recite two of the most important of these necessary requirements, which are absolutely essential to our welfare as a church, both in the present and the future, and which directly concern the young people, in behalf of whom this chapter is written.

Firstly, we need more education among the rank and file of our members, taking the total membership of ninety thousand into consideration.

Secondly, we need a thorough and complete organization of all the young people in the Brotherhood.

In explaining the first statement allow me to say that it was not made with the intention of casting a slur or reflection on any individual or institution, nor is it a criticism of what has already been done in this direction, but merely the presentation of a fact, which we must face sooner or later, and the sooner the better for all concerned.

The majority of our people do not have the advantages of the public school system as it exists in the larger towns and cities. In other words, our people are distinctly rural, generally speaking, and for the most part are thrifty, honest tillers of the soil. A boy brought up under these circumstances is usually allowed to attend the crossroads school during the winter months, the rest of his time being demanded on the farm. In the course of seven or eight years, or by the time he is fifteen, he has completed the course

offered him by the grammar school and is ready to continue his studies. There being no high school for miles around, and as it would necessitate dispensing with the boy's services on the farm, as well as adding quite an item of expense in sending him away to school, it is finally decided that our young man has had sufficient advantages to insure his success as a farmer—sufficient of the theoretical and not enough of the practical. And thus our young friend is deprived of an education. What he has had is merely elementary, or the A, B, C's of what is to follow; merely the foundation has been laid for what might have been a magnificent structure; a grand and noble life, preëminent among men, has been forever handicapped by this fatal mistake. Oh! that I could make an appeal to the parents which would impress them with the duty they owe to their children in supplying them with the very best education that can possibly be obtained. Out of our total membership of nearly one hundred thousand, there are hundreds, yes, thousands and thousands of children and young people who are being denied what is rightfully theirs and what would make them ideal American citizens, ideal fathers and mothers, and ideal Christians. Parents have an awful responsibility resting upon them, and they owe more than the moral and spiritual development of the child; for this without the mental training is like a most beautiful face clothed in the meanest of

rags. It is my earnest desire that our people will awaken ere long to the fact that as a body we need more education, and that this condition can only be remedied by an individual interest in each family in the future welfare of their own children; and thus, eventually, the church as a whole will be benefited. May the time be not far distant when our schools, instead of averaging from one hundred and fifty to two hundred in attendance, will be so taxed for accommodations that new schools will have to be built and the old ones remodeled so as to have a larger capacity.

While we are discussing this subject on the one hand, it might be well to take a casual glance at our schools and see if there is anything lacking which would increase the attendance and render the system more efficient and thorough. I think, so far as our schools are concerned, we have every reason to be gratified regarding the thoroughness of the work done in them, especially when we take into consideration that the successful completion of a course in any of these schools is sufficient for admission to our best schools, and is recognized by all the large universities of this country.

But this last statement is the thought which has presented itself to my mind with overwhelming importance, and that is the conditions that make it necessary for outside schools to complete the work of our denominational institutions. What we lack in our edu-



cational system is a well-equipped college and university, suitably located in or near some large metropolis or commercial center, and having the most efficient corps of instructors that can be obtained. Such an institution owned and controlled by the church and backed with a large endowment, which our members are capable of giving, would be one of the most judicious advances that could be made in our history of this first quarter of the twentieth century. Our schools that now exist would then act as "feeders" to this larger institution and the work started by the Brethren would be completed by Brethren, and those issuing from this university of our own denomination would still be the Brethren as firm and staunch in our church doctrines as they were when they entered; yes, stronger adherents as a result of the high moral and spiritual atmosphere which would pervade such an institution.

With what concern do the heads of our church note the entrance of our young men and women into schools owned and controlled by other denominations than our own, and with what a feeling of regret do they note their exit from such schools with their faith shaken, their principles affected and their religious interests proselyted to some other denomination! This is no exaggeration, for under my own observation have come instances of some of our brightest and most intellectual young men, who, being de-



sirous of a higher and more advanced education than our own schools afforded, have entered such schools as the Chicago University, and others that I might mention, and not once during their residence in the city did they attend services in their own church. Higher criticism, or, in other words, as our Brother Cobb, of Indiana, calls it, "Higher foolishness," has slowly but surely forced its way into their impressionable minds, and the result is one that we do not like to consider. They issue forth strong men intellectually, but their interest is practically lost to the church. Of course this is not invariably the case, but frequently, and it should act as a warning to those who have it in their power to enact the reform mentioned above, to devote their time and ability to making a Brethren university a reality rather than a theory.

Now that our range of missionary work is rapidly broadening and the demand for capable, consecrated men and women to prepare for work among the unenlightened is constantly increasing, we have another reason for establishing a school in which volunteers could receive the proper training to qualify them for their difficult duties. Then, again, we are living in the most enlightened age of the world. Our lives are short, and what we get we must receive in a concise and forcible way in order that it may be impressed upon and remain with us. Hence we need

clergymen who are eloquent, emphatic and competent instructors of the Word. In the past, too many of our ministers, I fear, were little better qualified to teach and admonish than their hearers; but in this day and age the people demand the very best and absolutely must have it in order to make it at all impressive.

We might speak further on this first great need of our church militant, and suggest the advisability of adding a manual training course to our colleges, or of the establishment of a school of technology, but will proceed to the next and last point for our consideration,—the institution of a thorough and complete young people's organization universal in the Brotherhood. And what do I mean by an organization universal? Simply this: A grand organization of consecrated Christian young people of the Brethren church, uniting into one all the small societies now existing, having a national corps of officials, and an annual convention in which all societies are to be represented by delegates, similar to our church conference. Such an organization, if conducted on the right basis, would do more, I verily believe, in increasing the membership of our church, in raising the spiritual life above the moral, and in holding our young people, than any other method which could be devised.

I know that this theory will meet with opposition from a few, if not a great many. And why? Simply because our church, on account of its proverbial conservatism, is very slow in adopting new ideas, and

many new ideas are laid on the table for future consideration which are eventually adopted and which prove their worth in their adoption. Deliberation and caution are two very estimable characteristics, and have saved our church from becoming the worldly institution that it might very easily have become had it not been for this conservatism. But what man or woman is there that cannot see the advisability of adopting some method of relieving a situation which is appalling in its import, and which bears directly on the future of our church? Who among us does not admire the cosmopolitan policy of the Japanese empire which in the past century has raised her from the ranks of her sister nation, China, noted for being the most conservative nation within the borders of civilization, and placed her among the foremost nations of the world; and which, at the time of this writing, is engaged in a fierce struggle with a nation many times larger than herself, a struggle in which all the nations of the world are deeply interested.

Here is a vital question confronting us, viz, "What can we do to hold our young people?" Not long since I heard one of the prominent men of our church, whose experience and judgment count for much, make the assertion that had the children of all our members been saved to the church, our membership would number into the millions rather than only ninety thousand. This appalling statement set me to thinking seriously of some remedy which would meet

the requirements and solve the problem. For this reason I have been making a study of young people's societies of different Protestant denominations and have collected a large amount of material from which I have gleaned some of the more important facts and statistics, and will present a few of them in emphasizing my suggestion, and by way of illustration.

In the fore part of this chapter I mentioned four of the largest young people's organizations, and as these are representative of the work being done in other churches, I will confine my remarks mainly to them. Let it be understood, my readers, that these examples are cited for the sake of the conclusions that can be drawn, and not from a desire to pattern after them literally. Their methods may be open to just criticism, but let us take into consideration the meritorious, profiting by their experience so far as it may be helpful in establishing our own work.

First, let us consider the Epworth League of the Methodist Episcopal church. This society was formally organized on the 15th day of May, 1889, and comprised the union of five large societies which had been in existence for a number of years. Three years later the League was adopted by and made a department of the church. One year after their organization, the League numbered 1,820 chapters, as their separate societies are termed. At the end of the year 1894 they numbered in enrollment 13,552 chapters, with a membership of 880,880. After fifteen years

of history and experience as an organization, remarkable for its growth and its importance as a factor in the Methodist church, it now numbers a total of 30,377 chapters, representing over 1,500,000 members. In 1890 the Methodist church numbered 4,589,284 communicants; in 1902 she had grown to 6,084,755, in membership, showing a total increase of 1,495,471 members in twelve years. Such a growth as this is surely marvelous—that is, speaking comparatively with the work of other denominations and not of the great mass of people who have not yet accepted the Truth. To the Methodist church the Epworth League has proven of inestimable value in these fifteen years of its history, and with its several departments,—viz, the Bureau of Bible Study, department of World Evangelism, department of Spiritual Work, department of Mercy and Help, and department of Literary and Social Work,—has been one of the strongest (if not the strongest) factors in maintaining the rank of the M. E. church as second in the denominations of the world.

The heads of that church are loud in their praise of the League, and are unanimous in declaring its help and influence second to none in their church work. At the last international convention of the League, held in Detroit in 1903, there were some 30,000 Leaguers in attendance, and these are some of the words spoken of the convention: “Not only in numbers but in methods of work the convention marked a

distinct advance, and indicated that we have reached a scientific basis of organization for our varied forms of activity. The unparalleled growth in Bible study and mission study, as made manifest at that convention, places the Epworth League in an enviable position of leadership among the young people's organizations of the world." We might linger longer and profitably on the many interesting phases of League work, but will consider another of the large denominational young people's organizations, viz, the Baptist Young People's Union of America.

It affords me considerable pleasure to speak of this society, as its rise and growth have come under my personal observation, and I have been deeply interested in its success from the time of its founding as an organization. Thirteen years ago it was my privilege to attend, on the 7th and 8th of July, the convention held in the Second Baptist church of Chicago for the purpose of organizing the young people's societies of the Baptist denominations into one universal organization, thus unifying the endeavors and efforts of all Baptist young people. The convention was largely attended, the estimate being 2,900, there being thirty-two States, two provinces of Canada, also Africa and Australia represented by delegates. The interest and enthusiasm were very marked and the speeches were full of spirit and right to the point. This date, July 7th, marks a crisis in the history of the Baptist denomination, and is a very memorable

one in the minds of all Baptists. The Union stands for the unification of the Baptist young people, their increased spirituality, their stimulation in Christian service, their edification in scripture knowledge, their instruction in Baptist history and doctrine, and their enlistment in missionary activity through existing denominational organizations.

At the end of the first year's work of the Union, its enrollment numbered 3,500 societies, and now at the end of thirteen years of history making, it has some 12,000 societies with over 600,000 members. Little did I think, as I sat in that first convention of 2,900 people, that in the course of only a few years the organization would grow to such startling numbers, even beyond the most sanguine expectations of its promoters. Its work has extended to many foreign lands, and under its excellent management and financiering by consecrated Christian men, it bids fair to triple its number in the next few years. The Christian Culture Courses instruct the young people in essential branches of Christian knowledge, the Word of God, Christian history and biography and modern missions. These courses consist of elementary and advanced classes in the Bible Readers' Course, the Sacred Literature Course, and the Conquest Missionary Course.

We might add right here that the total number of communicants of the Baptist church in 1890 was 3,717,969, and in 1902 the membership numbered



4,629,487 with an increase of 911,518, ranking third in denominations of the world. From the remarkable growth of the B. Y. P. U. and through the influence of its 600,000 members we feel assured that the Baptist church will maintain her rank for years to come, and that the influence of the church at large for good will be increased many fold.

Next for our consideration we have one of the largest and best institutions having a religious and moral character, yet distinctive of the church and having grown up without her borders, viz, the Young Men's Christian Association. It is a sad fact, but nevertheless true, that the needs of Christian young people have been anticipated and appreciated by moral agents previous to the awakening of the church to the necessity of supplying their demands for social as well as spiritual privileges. This fact is perhaps the strongest argument I could present in advocating an organization of our young people. Can we afford to allow these influences which, though commendable in many respects, yet lacking in our minds the greatest essential in Christian endeavor, viz, the stamp of the church, to offer our young people more in the way of social and educational advantages than we as a church can offer them, especially when it lies within our power to rectify the conditions? No! and I believe I am voicing in this exclamation the sentiments of every member of the Brethren church who scans these pages. The training of the Sunday



school and home are emphatically too important to be thwarted in this manner by a lack of the proper environments which can be brought to bear upon our youth at the vital age when the Sunday school loses its attractions, and the tendency is to drift into the ever-welcoming arms of those institutions which provide the youth with the opportunities of cultivating the social side of his life. However, for the sake of illustration, let us proceed to a rapid survey of the Young Men's Christian Association, hoping that in the near future it may have a strong competitor in a grand, consecrated organization of Christian Workers' Societies. The organization of the Association marks one of the most important advances in Christian work of the latter part of the nineteenth century, and has grown to such proportions that its name is recognized all over the world, and there are but few localities in the United States which are not provided with the advantages of the Association. On the evening of June 6, 1844, twelve young men met in London, England, who were deeply impressed with the importance of introducing religious services into the large mercantile establishments of that great metropolis. The leading spirit of that meeting was George Williams, a clerk in one of the largest drapery firms, a consecrated, earnest Christian, whose name has since become famous as the founder of the Association. The aim of the Association was the winning of young men to Jesus Christ, and the

building in them of Christian character. The important fact to be noticed is that in the pursuance of this aim the Y. M. C. A. has been led, step by step, to minister to the mental, then to the social and lastly to the physical needs of young men, as well as to their spiritual natures. "The Association contemplates the religion of Jesus Christ as adapted to redeem the whole man—body, soul and spirit," so says L. L. Doggett, Ph. D. The history of this organization is one of the most interesting in our literature, and if our space admitted we could well afford to dwell at some length on the important features.

The Association made a remarkable growth in seven years, considering the condition of the times, and in 1851 there were twenty-four Associations, numbering some 2,700 men in enrollment. On December 15th, 1851, thirty-two young men met in Boston and founded the Association in America. The American Association from the first made a more rapid growth in every respect than the British Association, and numbered at the end of three years nearly as many as Great Britain had at the end of seven years. In August, 1855, a conference of Y. M. C. A.'s met in Paris and there an alliance was formed of all the Associations in the world, numbering 329, with a membership of 30,360, after eleven years of assiduous work.

The great success of the Association, referring to its remarkable growth, lies in the fact that it is an international evangelical institution and endeavors to promote Christianity without regard to creed or sec-

tarianism. It is thoroughly up to date in every respect, and its methods are in harmony with the developments of the twentieth century. It is a city product, and to understand its work we must understand the modern city. Another reason for its success as an agent of the church, quoting Mr. Doggett, is this: "The Y. M. C. A. is not a mission to young men, but an effort by young men to help themselves, an assertion on the part of Christian young men of the dignity of their position as Christians and members of society."

A few facts compiled at the end of 1903 concerning the size and importance of the work, may be interesting. The Association is divided into several different departments and we will speak of them respectively: The Industrial Department, composed of laboring men and mechanics, numbers seven associations with 2,500 members, in which twenty nationalities are represented. The Railroad Department has 198 departments with a membership of 62,348, a gain in four years of 30,310. This department employs 301 secretaries and is largely supported by the railroad companies themselves, who feel that the men make better and more efficient employés through the influence of the Association. The Naval Department has branches in operation at three different ports, while five others will probably be started in the near future. The Army Department has extended to 269 army posts, and the religious meetings held in 1903 were attended by 56,000 soldiers. A County Depart-

ment has recently been developed, which is endeavoring to reach the 8,000,000 young men in 3,000 countries of North America. The Boys' Department is composed of fully 90,000 boys of North America in their teens. There are 101 Associations in the Colored Men's Department, with some 7,000 members. The Students' Department has 716 associations with 44,500 students and 20,000 men in the Bible Classes, with 10,000 in Mission Study classes. The Educational Department, has 30,600 students who pay tuition fees amounting to \$84,000 annually. In 500 associations in 1903 there was a total attendance of 2,295,500 men at religious meetings. This feature of the Association is most praiseworthy, and the figures show that an increased effort is being made in that particular branch of Association work. The Physical Department numbers 129,000 men and boys in 600 well-equipped gymnasiums. Nine different nations are occupied with 300 Associations, having thirty-seven field secretaries. The total number of Associations is about 2,200, with a membership of considerable over half a million. The Association employs 1,822 men as secretaries, assistants, etc., while the real property owned and controlled by the Association exceeds thirty million dollars in value.

When we take into consideration the vast number of young people in this country, numbering, as before mentioned, some eight million, this work of and by young men is one of the grandest efforts being

performed without the church, and is the best example we could cite of what organized effort can accomplish.

Last but not least we have before us the largest of all Young People's Organizations, both in membership and in the breadth of its influence, viz, The Young People's Society of Christian Endeavor. Perhaps to the most of our readers this is the best known society of those under discussion. It is represented in nearly every town in the United States, and altogether in sixty-two countries, or in every country on the face of the earth where there are Christian churches or missions. A careful study of the Endeavor movement in origin, principle and practice is especially beneficial to those interested in Christian young people. The first Young People's Society of Christian Endeavor was formed February 2, 1881, in Williston church, Portland, Me., by the pastor, Rev. Francis E. Clark. The growth of the movement at first was small, but in the course of a few years it commenced to enlarge rapidly, and now at the end of twenty-three years its history records the most phenomenal growth of any movement of its kind ever inaugurated. The Endeavor numbers at the present time 64,380 societies, with a total membership of over three and one-half million. Such a growth is truly marvelous, especially when it has taken only twenty-three years to accomplish these wonderful results.

It is estimated that in these twenty-three years some fourteen million or more people have been connected with the society; there have been printed about fifteen

million copies of their constitution, and about thirty million pledges. Three million associate members have been brought into the Evangelical church through its influence, while some ten million dollars have been donated by societies to churches and missions. About fifty periodicals are published in about twenty-five different languages. From one society the Endeavor has grown to 44,360 in the United States, and from about fifty young people who constituted the first society at Portland, to 2,261,600 in the United States. There are 13,912 Junior Societies and about 1,644 societies in Intermediate work. National conventions are held each year, and these conventions are the largest religious mass meetings in the world's history, frequently being attended by over fifty thousand Endeavorers.

Space and time forbid amplification of the subject, but these facts must appeal to you with great emphasis when you consider that this society is in its infancy. The object of the Endeavor Society is to promote an earnest, Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God. The Society is adapted to all denominations, being interdenominational, and one of its most important efforts is the building up of the church prayer meeting. Each member must be a Christian before he is accepted as an active member, and takes a pledge that he will attend prayer meeting whenever it lies within his power to do so. The pas-

tors of many churches speak very highly of the Christian Endeavor Society; and say it is an important adjunct to the church, and proves of great assistance to the pastor in his church work.

In conclusion it may not be amiss to speak a few words of the little society in the First Church of the Brethren of Chicago. Our pastor, as instructor of the young people's class in the Sunday school, felt the need of establishing a form of service which the young people could consider their own, and in which a spirit of harmony and Christian fellowship could be promoted, thus holding the interest and encouraging the young people to active work in the church. Through the prayers and efforts of half a dozen young people a meeting was held on Sunday evening, June 9, 1902, in which it was decided to organize a young people's society, and a committee was appointed to frame a constitution and code of by-laws to be submitted at the next meeting, also to select a number of names suitable in their opinion for the name of our society. At the next meeting, two weeks later, the society was formally organized under the name of "The Brethren Young People's Union." The results of these two years' work ending June, 1904, are very apparent, both in the attendance at church services and in the enthusiasm on the part of the young people. We have some fifty members enrolled at the present time, and as not over fifteen of these are members of our church it can be readily seen what a field of work



and opportunity we have before us, which opportunity would not be ours were it not for this society. Our attendance averages from seventy-five to one hundred, and on special occasions the church has been crowded to the limit of its capacity, nearly three hundred.

On Easter Sunday, 1903, the B. Y. P. U., as we were pleased to call ourselves, decided to invite the neighboring churches of Elgin and Batavia to join us in a union meeting. This service was a wonderful success in every respect, and was the most inspiring and enthusiastic mass meeting that it has ever been my privilege to attend in the Brethren church. A few of our well-known Brethren were present and favored us with short but forceful addresses on the subject of young people's work in the Brethren church. The effects of that union meeting will, in all probability, never be fully realized, but one thing is absolutely certain, and that is that the Chicago society has become an integral part of our church, and is here to stay.

Since that first union meeting the churches of Batavia and Elgin have returned the compliment by entertaining our society at union meetings of a similar nature, and all of these meetings have been marked for the earnestness displayed and for the general expression of good-will on the part of each individual present. At the last ministerial meeting of the Northern District of Illinois it was decided to hold a union meeting of the Christian Workers' Society of the entire Northern District of Illinois, and this meet-



ing convened at Mt. Morris January 12, 1904. At that time temporary officers were elected, the president, secretary and treasurer constituting a committee whose duty it would be to endeavor by correspondence, or otherwise, to organize the societies of the district, and to present a proposition of organization for consideration and action at the next district meeting, in May, 1904. By the time this chapter is in print, a thorough organization of the Christian Workers' Society of Northern Illinois may be effected, and it is the earnest desire and hope of the Chicago society that this may be fully realized.

The Chicago society has changed its name from the Brethren Young People's Union to the Christian Workers' Society, in accordance with the measures adopted by our last Conference. We still adhere, however, to our original constitution and by-laws until some steps are taken to provide a universal code for all societies.

On Easter Sunday last, a union program was held between the societies of Elgin, Batavia, Naperville and Chicago, and through the efforts of our program committee, assisted by the several societies, a special program was presented, which eclipsed our former endeavors by a hundred per cent. The church was crowded beyond its capacity, some few being compelled to stand, for lack of accommodations. Enthusiasm and interest was at a high tension, and as the four societies there represented are the four largest

in northern Illinois, we feel assured that the Christian Workers' Societies of that district will soon be organized, and that the young people's movement will be introduced into many localities throughout the district. I would that the earnestness manifested at that meeting were indicative of the general feeling prevailing in the Brotherhood regarding young people's organization, for under such conditions this appeal would be superfluous, as the foundation for what is here suggested would already be in the concrete. Let me close with a short summary, repeating, for the sake of emphasis, a few of the more important points which I have endeavored to impress upon the minds of my readers. Facts such as have been mentioned, for we are dealing with facts, not theories, do not demand the aid of elaborate descriptions, heights of eloquence or flourishes of the pen in order to make them impressive. On the contrary, a plain and simple setting forth of the truth would be more apt to remain with us and accomplish the results sought.

We have been treating on subjects which concern us directly as a denomination, a religious body numbering approximately a hundred thousand communicants. Furthermore, our efforts have been directed in behalf of at least fifty per cent of this number. Or, in other words, some fifty thousand young people have been the motive prompting the writing of this chapter. The completion of each page of manuscript has been accompanied with a larger realization of the

task I have undertaken, but with the conviction that there was no more deserving problem before the mind of our church, and none more worthy of consideration than that of our young people, I have endeavored to present the matter carefully and prayerfully, hoping that it might be a spoke in the wheel of progress which will eventually carry our young people onward and upward, until they have reached the zenith of their possibilities, and have become one of the strongest factors for good in the universe. Considering this great number of young people and the possibilities for increased activity in all avenues of church and religious work, I repeat my assertion, the one thing essential to their success is organized effort.

As I sit in my study closing this article, and the clock, with its pointer at the midnight hour, is heralding the approach of another day, I see, as it were, a vision of the future. Before me stands a great army of consecrated Christian young people of the Brethren church, members of a grand organization called the Christian Workers' Society and known all over the world for its influence in behalf of Christ and his cause. I see the desire on the part of these young people for social privileges being gratified, that association and fellowship which human nature demands is being fulfilled, in that they are bound together by a common union under the protection of the church to which they own allegiance. As the vision unfolds, I behold these young people of Brethren

parentage saved to the church instead of drifting away to other denominations, for they have within their reach all and more than could be found in other churches. The allurements of worldly society are not nearly so hard to withstand, for these young people are blessed with the very best of Christian society.

The scene has shifted; I see this organization of devoted and loyal young people, likened to an enormous coliseum filled with a vast concourse of people; these young people are engaged in various pursuits, but all with the same aim: that of living a consistent Christian life. Some are engaged in the study of the Bible, preparing to become capable instructors of the Word; others are fitting themselves for nurses and physicians in order to minister unto the sick and needy; some are educating themselves in church history, thus enabling them to defend the doctrines of the church to which they belong; still others are preparing as missionaries, to preach Christ and his love to the unenlightened. They have but one desire, and that is to be helpful in an ideal sense. This organization to which they belong has made it possible for them to develop this spirit, and to better fit themselves for noble Christian lives. This great structure has but two openings, an entrance and an exit. As the veil is lifted from before the entrance, I see without a multitude of boys and girls fresh from the Sunday school, desirous of admission. There is a steady stream of boys and girls of fifteen years and

upward, filing in through this entrance and choosing their vocations among the rest. They are extended a warm reception and a hearty welcome, and from the first moment of their entrance they feel perfectly at home and at ease. On the other side a large exit is constantly open, and through it are issuing in rapid succession an army of the best men and women that inhabit this earth, and the exit leads into the noblest and best of institutions, the church. Here are two departments, the Sunday school and the young people's organization, working in perfect unison, and co-operating with the church to accomplish the most good. The church exerts its fostering influence over these two departments, and they, in turn, are promoting the interests of the church, with all the energy and ability of youth. A lack of either one of these departments would be a hindrance to the success of the other. But here the vision clears, and how sad it is to awake to the realization that it is not a reality. However, I believe it portends the future, and I would exhort my young readers to awake to the responsibility resting upon them individually.

Each one of us constitutes a part of the whole, and the future of the Brethren church depends not partially but entirely upon what the rising generation will make of it. Let us have a unity of purpose; our aim is consistent, and with divine aid we can accomplish much. Labor assiduously in behalf of your local society, perfect its methods, and thus will be laid the

foundation for a perfect and complete organization of all societies, which is bound to come as one of the natural laws of development. You may meet with discouragements, but remember Paul's advice to Timothy, "Let no man despise thy youth," let us press onward and upward till we have reached the very pinnacle of success, and have realized the extent of our possibilities. I firmly believe that our church is fast coming to the recognition of its young people as a factor in Christian work, and that before long, when it has arrived at a full and complete recognition, it will not be slow in adopting any new suggestions or methods which will materially assist the young people and place them in a position to do the most good. There is little doubt in my mind that our church, with an organized and consecrated effort on the part of her young people, could, in a short time, comparatively speaking, rise from her rank of thirteenth in the denominations of the world, to a place near the front. This is no mere phantasy, for it has been demonstrated in other churches heretofore, and why should ours prove an exception?

Finally, let me quote that famous saying and one of the greatest truths we possess, with all the emphasis and stress that can be laid upon it: "In union there is strength," and may the time be not far distant when it will be a reality in our own experience.

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